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THE ANTAGADA-DASĀO AND
ANUTTAROVAVĀIYA-DASĀO

Translated from the Prakrit

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INTRODUCTION

THE Jain Church, two of whose scriptures are translated in the following pages, has a history as singular as its creed. Created, or at least reconstructed, by Mahavira Naya patto in the fifth century before Christ, it spread rapidly over the whole of India, a companion and rival of its younger sister Buddhism. Its former greatness may be still traced in the lands north of the Vindhya Mountains by the Jain communities dwelling in most of the centres of culture. But it developed most powerfully in the Dekhan. It found an early home in Maisur, and it proved its gratitude nobly, for the classical literature of the Kanarese language begins with a great series of Jain scholars and poets. In the Tamil country it was equally active, zealously sharing in the highest culture of the age, the noblest of Tamil poems, the *Jivaka cintamani*, is a Jain work, as are several other Tamil classics. And in the presidency of Bombay the literary and social influence of the Jains has been, and still is, very great. Nevertheless, in spite of this history and in spite of the fact that they are still a rich and honoured community,¹ they have been until recent years almost wholly ignored by European students. Sometimes they have been confused with Brahmanic Hinduism, more often with their Buddhist brethren, who hence have obtained more credit than is due to them for the softening of the heart of India. But

¹ Their numbers according to the latest census were 1,934 140

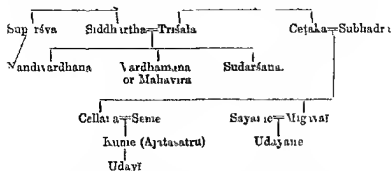
neither the political, nor the literary, nor the religious history of India can ever be written until an exact study has been made of the parts played therein by both these great Churches

The Jain Church, like the Buddhist claims immense antiquity. According to its traditions it has passed through twenty three periods, and is now in the twenty fourth, dating from the apostolate of Mahavira Naya putte, or Vaddhamane (in Sanskrit Mahavira Jnatr putra or Vardhamana) whom we shall frequently meet in the following pages under the title of "The Ascetic (*sithar*)". The Sanskrit names of his predecessors are in their traditional order of time, as follows: Itabhanatha, Ajitanatha, Sambhavanatha, Abhimandanatha, Sumatinatha, Padma prabha, Suparsvanatha, Candraprabha, Suvidhinatha or Puspadanta, Sitalanatha, Sreyamsanatha, Vasupujya svami, Vimalanatha, Anantanatha, Dharmanatha, Santinatha, Kunthinnatha, Aranatha, Mallinatha, Munisuvrata svami, Neminatha, Aristanemi (whom we shall meet in the following pages under the Prakrit name Vritthanemi), and Parsvanatha. Naturally these names are merely legendary, with the possible exception of the last for it seems quite probable that the movement of Mahavira was essentially a reformation of an existing fraternity of Parvanathiya monks.

The Naya putte family was an aristocratic one. They were *ksatriyas* dwelling chiefly in Kolliga near the ancient city of Vesali or Vesali¹ and Mahavira was the younger son of one of their rajas. His father Siddhartha was married to Trisala or Videhadatta (Vaidahi) sister of Cetaka or Cedaga (Jiyasattu), King of Vesali and of Cetaka's daughters Cellana married Bimbisara or Sena (Srenika), the great King of Magadha while the other Migavati (Urgivati) married Sayana or Satnika of Kosamb. The family was thus closely connected with some of the

¹ Apparently the city of Vesali comprised Vesali proper Ku Japura and Van jaguna, which occurs in the present texts. See Hoernle's *Ucchaga dasa* translation p. 4

noblest houses of Eastern India, and Mahavira, who was born, according to tradition, in 599, and died in 527 B.C., had a brilliant political career open to him



His tastes, however, led him in another direction. To one of his grim temperament religion offered a more honourable career than courts, and the prospect of pontifical power was attractive to an ambitious younger son. At the age of thirty he took the vows, and entered an ascetic fraternity observing the rules traditionally ascribed to Parśvanatha. After a short time he left them, and established a severely ascetic brotherhood, claiming direct spiritual descent from Parśvanatha and his legendary predecessors. These *Vipranthas*, or *Vigantlas* as they were called—the word means 'loosed from bondage'—became numerous in Bihar,¹ and thence spread their doctrines over the rest of India.

The Jain creed is based upon the formula of the 'Nine Verities' (*nava tattva*), namely, 'Soul Non-soul, Influx, Exclusion, Dissipation, Imprisonment, Release, Merit, Sin. As in the Brahmanic and Buddhist creeds, the Jains posit

late an infinite number of souls (*jīva*), wandering from birth to birth in accordance with their "works" in former incarnations. "Work" (*karma*) is a physical force which by its "influx" (*āśrava*) into the soul defiles its ideal purity until its "dissipation" (*nirjirā*), and it is the duty of man to cleanse his soul from this "imprisonment" of matter by penances, religious exercises, and godly life, to the end that it may be finally released and dwell for ever apart from physical influences, in a condition of absolute knowledge and bliss.¹

Souls are either immobile or mobile. The former are those in earth, water, fire, wind or air and vegetation, all of which contain tiny souls. All other forms of life contain "mobile" souls, and it is a sin to harm wilfully any soul. Hence the whole of Jain practice is guided by a morbid fear of doing hurt even to the lowest of living things. The orthodox monk dare not eat green vegetables or such as contain seeds², during the rainy season he must refrain from travelling, and at all times as he walks along a path he must examine the ground in front of him, for fear of treading upon vermin. Even his lawful food must be carefully scrutinised lest it contain some tiny living thing, and many carry cloths over their mouths for fear of swallowing insects inadvertently.³ This morbid view of life has for its logical conclusion the love of death. The ideal of the Jain devotee has always been to cleanse his soul of all the material influences arising from "works," and then to starve himself to death, thus ensuring the eternal salvation of his soul. The two scriptures which are translated in the following pages are for the most part merely a dreary list of legendary devotees who "saved their souls" in this way. And this grim ideal has not failed to bear fruit. The stone-cut records of the holy places of Jainism tell many a tale of devotees who have thus done themselves to death. To me there seems to be an infinite pathos in these gloomy stories of gentle souls who have cut

¹ See further Appendix III.

² See pp. 42, 43.

³ See p. 64.

short the fitful fever of their life in a ghastly parody of ' the hope of a blessed resurrection "

In the Jain Canon—which, we may remark, is acknowledged only by the Svetambara branch of the Church, and is not accepted as authoritative by the Digambaras, who branched off from the parent stock about two centuries after the death of Mahavira—the *Antagada daso* and *Anuttaravavaya daso* form the eighth and ninth *Angas* respectively¹ In themselves they have little literary merit Their themes and their style are alike frigid, mechanical, and dreary in the extreme But one or two stories and many of the minor details have a real intrinsic interest, several of the characters are historical, and, above all, their language—the old Magadhi Prakrit—is a rich mine for the seeker of philological treasures Some day, when the whole of the Jain scriptures will have been critically edited and their contents lexically tabulated together with their ancient glosses they will throw many lights on the dark places of ancient and modern Indian languages and literature

One of the most curious features of the Jain scriptures is the mechanical character of their verbal structure A vast number of phrases, sentences, and whole periods recur again and again with mathematical regularity, but instead of being written out in full, they are usually abbreviated, the first and last words only being given, with the word *jāta* (' until ') to denote the intermediate words, and often even this stenographic symbol is left out In the following pages I have given the full translation of these omitted passages in square brackets when they occur for the first time, when they recur again I have marked the abbreviation usually by three dots, and rarely by a literal rendering

The same spirit of economy appears in the manner in which the Jain editors treat parallel stories A consider

¹ An analysis of both is given by the late Professor Weber in his *Indische Studien* vol. XVI and his *Vorlesungen der Sanskrit und Prākṛit Handschriften* of the Berlin Library

able number of the scriptural narratives being exact duplicates of one another, the reader often finds a tale broken off with the curt statement that he will find the rest of the story in another book, told of another person. Thus the story of Goyama in the first lesson of the Antagaḍa dasao has to be pieced together from several sources. The text of the Antagaḍa dasao gives it only as far as the dream of Dharinī from that point to the list of wedding presents it has to be taken, *mutatis mutandis* from the Bhagavati book xi, then after two short paragraphs taken respectively from the Antagaḍa dasao and the Bhagavati the Naya dhamma kaḥi supplies the whole of the material until the taking of the vows, then the Antagaḍa dasao gives a little more and finally the rest of the tale until the conclusion is taken from the Bhagavati. For the story of Goyame I have translated the whole of these *disjecta membra* in the later narratives the reader will be satisfied with a mere reference.

As yet the only Jain scriptures that have been critically edited are the Uvasaga dasao published by Dr Hoernle and the Oravaya dasao edited by Professor E. Leumann. It has therefore been necessary for me to constitute a provisional text of the following books from the materials at my disposal. These were for the Antagaḍa dasao two manuscripts in the British Museum (Or 2100 and 5129) and another kindly lent from the library of the Indian Institute at Oxford, together with a printed edition of little merit published at Calcutta in 1875 by Satyavrata Samarami and an almost worthless lithograph that appeared at Bombay in 1893. The first second fourth and fifth of these contain Gujarati glosses, the fourth has also the Sanskrit gloss ascribed to Abhayadeva. The materials for the Aṇṭtaravaya dasao are enumerated in Appendix I in which I have been induced by the lexical interest of the story of Dhanīe to print the Prakrit text of the whole book in a tentative form.

The works to which reference is most frequently made in the notes are

Bhag. = Bhagavatī-sūtra, with Abhayadeva's Sanskrit commentary, a Gujarati paraphrase, and a partial Sanskrit interpretation, published at Benares in 1892.

Nāy. = Nāyā - dhammā - kāhā (Jñātī - dharma - kāhāh), edited with Abhayadeva's commentary and a Gujarati paraphrase at Calcutta in 1876.

Ov. = Oṣāṅga - dasāo (Oṣavāi, or Aupapātika - dasāh), edited by Professor Leumann in vol. viii. of the *Abhandlungen* of the Deutsche Morgenlandische Gesellschaft.

Uvās. = Uvāsaga - dasāo (Upāsaka - dasāh), edited by Dr. Hoernle in the *Bibliotheca Indica*.

Nā hi sandhya vijñāti garbha-prasava-revanam: only those who have worked in this field know how toilsome it is. Manuscripts, even the best of them, are full of corruptions and distortions of words; the words themselves, even when correctly transmitted, are often obscure, and for their interpretation we are in most cases dependent upon traditions which are sometimes doubtful and not seldom themselves obscure, especially when conveyed in crabbed archaic Gujarati. The consideration of these difficulties will, I hope, induce the reader to regard with some degree of indulgence the many shortcomings of this book.

And lastly I would discharge a debt of gratitude to three friends. To Mr. F. W. Thomas the inception of this work is due; Dr. Hoernle, the honoured *doyen* of Jain studies in Europe, has read through the proofs and kindly sent me several important corrections and additional notes; and in the study of the vernacular glosses my colleague Professor Blumhardt has often lent me generous aid.

*Garistho 'py era sauharḍe layam eti parīśramah
Mahā īrḍgñi-jālauc l gñam karmeta duhl rām.*

ANTAGADA-DASÃO.

THE FIRST CHAPTER.

In those days, at that time, there was a city named Camp,¹ [It was splendid, tranquil, and prosperous. City folk and country folk alike were happy there. It was thronged with population. Its field bounds were turned up by hundreds and thousands of ploughshares, and displayed far reaching pleasant dykes.² It abounded in troops of cocks and capons, it was full of sugar cane, wheat, and rice crops, and it swarmed with oxen, buffaloes, and rams. Shapely³ temples, tenanted by damsels, were plenteous therein.⁴ It was free from bribers, torturers, brigands, robbers, and thiel takers, comfortable and without offence. It was liberal in alms giving, a home of secure and pleasant life,⁵ dense with many millions of citizens, content and happy. It was haunted by actors, dancers, rope walkers,⁷

¹ The modern Champapur near Bhagalpur.

² The following description is supplied from the *Oravāi* § 1. Our texts read simply. There was a city named Camp, a sanctuary. Punnabhadde a wood (some MSS add description.)

³ *Hala saya sakassa samkappa vikkappa lakkha panatta sen simi*. The Comm. gives several other slightly different explanations.

⁴ *Āyiratanta* which may also mean 'figured' or 'observing religious duty'.

⁵ There are two variants for this description. (1) Abundant in temples of the Arhats and homes of the folk. (2) 'Abundant in fine sacrifices, figured temples, and *java*-houses (a pun on *yupa* and *djūtana*).

⁶ Some texts add here 'to sectaries and householders'.

⁷ *Jalla* glossed *varatra klēlaka* with the alternative 'royal panegyrist'.

wrestlers, boxers, jesters, reciters, jumpers,¹ ballad singers² story tellers, pole dancers, picture showmen,³ pipers, lute-players, and clappers in plenty. It had excellent pleasancess, parks, wells, pools, lakes, and ponds⁴ Its moat was broad an top and cut deep down It was solidly built, and hard to enter-by reason of discs, clubs, maces, barriers drop blocks,⁵ and double doors It was surrounded by a wall bent in a curve like a bow, and decorated with cornices arranged in circles Its bastions, rampart paths, doorways, gates, and arches were lofty, its high-roads duly divided Its gates bars and bolts were stout, and fashioned by skilful artificers It contained markets and bazaars thronged with craftsmen, content and happy It had open places,⁶ junctions of three, four, or more roads,⁷ and markets for goods, adorned with divers sorts of treasures⁸ It was very delightful Its highways were thronged with princes It was crowded with numbers of fine horses, fiery elephants, and troops of chariots with palanquins⁹ and litters, and with cars and carriages Its waters were brilliant with beds of lotuses whose buds were newly bursting into bloom, and it was fully decorated with fine white palaces It was a sight to be looked upon with open eyes, comforting, pleasant to the gaze, agreeable and comely

Outside this city of Campā, to the north east thereof, was a sanctuary named Punnabhadde It was of ancient

¹ Or 'divers'

² *Usaga* glossed as 'singer of *rasalas*,' or 'one who cries *jaya* / or else a *bhūda* or buffoon

³ *Mankha* a class of beggars who earn a living by showing a picture The heresiarch Gosale Mankhaliputte got his second name from his father's trade as a *mankha* (Bhag xv 1)

⁴ Some MSS add 'having the splendour of the park Nandana (the pleasure in Indra's heaven)

⁵ *Sayagghi*, glossed as 'large poles or blocks swung aloft In modern Sanskrit *sataghni* signifies a cannon

⁶ *Singhāḷa* a triangular open space

⁷ *Tiga* is a *trivium*, *caṅkha* a *quadrivium* *caccara* a place where many ways meet

⁸ *Vasu*, there is a variant *vattlu* 'objects

⁹ *Sīya*, Sanskrit *śibikā*, a litter with a peaked hood

origin, told of by men of former days, old, renowned, rich,¹ and well known. It had umbrellas, banners, and bells, it had flags and flags upon flags to adorn it, and was provided with brushes.² It had dances built in it, and was reverentially adorned with a coating of dry cow dung, and bore figures of the five fingered hand painted in go-ur-sa sandal, fresh red sandal, and Dardara sandal. There was in it great store of ritual pitchers. On its doorways were ritual jars and well fashioned arches. Broad rounded long drooping masses of chaplets lay in it below and above, and it was filled with appertaining bunches of fresh sweet smelling blossoms of the five colours³ scattered therein. It smelt pleasantly with the shimmering reek from incense of kaliguru, fine kundurnkka and turukka⁴ and was odorous with sweet smelling fine scents, a very incense wafer. It was haunted by actors, dancers, rope walkers, wrestlers, boxers, jesters, jumpers, reciters, ballad singers, story tellers, pole dancers, picture showmen, pipers, lute players, snake charmers,⁵ and minstrels. Its fame was widely spread among many populations of town and country. It was meet for the prayers and applications of many prayerful folk, meet for worship, celebration, veneration offering, largesse,⁶ and respect meet to be waited upon with

¹ *Vittie* either possessing substance, or giving a livelihood to those under its protection. There is a variant *kittie* famous.

² *Loma hattia* the brushes (usually bunches of peacock's feathers) for wiping the road and seats so that the devotees may not tread or sit upon vermin and so do harm to a living thing.

³ Black white blue yellow and red.

⁴ *Kil guru* is the *Agaru agallochum* *kundurukka* is *Boswellia thurifera* (*B serrata*) *turukka* (Sanskrit *turuska*) is either *Lig ty da bar orientale* (*tilaka* vernacularly *tilaras*) or *Schrebera swietenoides* (Sanskrit *gl'a tap tala*) or the resin of *Pinus longifolia* (Sanskrit *arivisa*).

⁵ So the Gujarati version. The Sanskrit gloss is *bhogi* or *bhojaka*. The original is *bhuyaga*.

⁶ The Comm. explains that worship (*accara*) is by means of incense etc. celebration (*vandana*) by hymns veneration (*namokhara*) by prostration offering (*puj*) by gifts of flowers and 'largesse' (*sakhara*) by gifts of garments.

courtesy as a blessed and auspicious sanctuary of the gods, divine, truth telling truth-counselling¹ Miracles were manifested therein and it received shares in thousands of sacrifices Many people came to worship the sanctuary Punnabbadde²

This sanctuary Punnabbadde was encompassed round about by a great wood This wood was black and of black lustre, blue and of blue lustre, green and of green lustre, cool and of cool lustre, soft and of soft lustre, warm and of warm lustre, black and of black shadow, blue and of blue shadow, green and of green shadow, cool and of cool shadow, soft and of soft shadow, warm and of warm shadow, of thickly matted shadow, pleasant like a mass of mighty clouds

The trees thereof were right of tap roots, upper roots, stems bark, branches boughs leaves flowers, fruit and seed, well grown in due order, agreeable, and ripened into roundness They had single stems, many branches many boughs lesser boughs, and twigs They had thick broad, round trunks that could not be compassed by the full extent of many fatboms³ They had leaves neither bitten into holes nor thinly set nor drooping⁴ nor blighted and the outworn yellow foliage was swept away from them Deep with the gloom of the masses of their fresh green glistening leafage they were a goodly sight Their fine sprouting tips were adorned with fresh young leaf buds issuing thence, with soft and brilliant quivering shoots,

¹ *Saccor e* the Comm explains as *satyabhūta* a surely satisfying desire or *satja seṭa* surely repaying service It may also mean as the Guj suggests *satya upaja* sure in effecting its ends this is supported by the doublet *sacca ppabhīce*

² Reading *agama pu nabbadda cejam punnabhadda ce jam* Abhavadeva explains the repetition as due to pious ecstasy more probably it is modelled upon the repetitions of final words in Vedic literature Professor Leumann reads *agama pu a bhāḍa-ce jam p* apparently understanding a paronomasia, the sanctuary P whose sanctuary was blessed and full of lodgings

³ *Nara-tama* man fathom the distance between the outspread arms of a fully grown man viz six feet

⁴ Or perhaps wind swept

In this wood was a broad mid-space. Therein, it is related, was a great and fine *asoka*-tree.¹ It had its roots pure with *kuśa*² and *vikūśa* grass. It was right of tap-root³ . . . comely.

This fine *asoka*-tree was encompassed round about by many other trees—*tilakas*, *lakṣas*, *chattropas*, *śirīṣas*, *saptaparnas*, *dadhiparnas*, *lodhras*, *dhavas*, sandal-wood trees, *arjunas*, *nīpas*, *kuṭajas*, *kadambas*, *savyas*, *panasas*, *pomegranates*, *śālas*, wine-palms, *tamālas*, *priyakas*, *priyangu*s, *pnropakas*, *rāja-vṛkṣas*, and *nandi-vṛkṣas*.⁴

These *tilakas* . . . *nandi-vṛkṣas*⁵ had their roots pure with *kuśa* and *vikūśa* grass. They were right of tap-root . . . comely.

These *tilakas* . . . *nandi-vṛkṣas* were encompassed round about by many creepers besides—*padmaka*-creepers, *nāga*-creepers,⁶ *asoka*-creepers, *campaka*-creepers, *mango*-creepers, *forest*-creepers, *vāsantikā*-creepers, *atimuktaka*-creepers, *jasmine*-creepers, and *śyāmā*-creepers.⁷ These *padmaka*-creepers were always in blossom . . . comely.⁷

¹ A fuller description is inserted in some texts. The *asoka* is the *Jonesia asoka*.

² *Kuśa* is the well-known *Poa cynosuroides*; *vikūśa* is unknown.

³ The dots show that the further description or enumeration is to be supplied from above.

⁴ The names of these trees are given in their Sanskrit form. The *la-luca*, *śirīṣa*, *saptaparnā*, *lodhra* and *dhava* seem to be the *Artocarpus lakucha*, *Acacia sirissa*, *Alstonia scholaris*, *Symplocos racemosa*, and *Grislea tomentosa* respectively; the *arjuna*, *nīpa*, *kuṭaja*, *kadamba*, *panasa*, *śāla*, *tamāla*, and *nandi vṛkṣa* may be respectively *Terminalia A.*, *Izora bandhuca*, *Wrightia antidysenterica*, *Nauclea cadamba*, *Artocarpus integrifolia*, *Vatica robusta*, *Xanthorrhymus pictorius*, and *Cedrela Toona*. *Priyangu* is usually identified with panic-grass (*Panicum italicum*).

⁵ The *nāga* is *Mesua roxburghii*.

⁶ The *campaka* is *Michelia champaca*; *vāsantikā* is perhaps *Gaertnera racemosa*; *atimuktaka* is either *Dalbergia ougeinensis* or *Diospyros glutinosa*.

⁷ Two paragraphs of further description are quoted from here. They are found however in no MS. of the *Oṅvavūi*, and seem to be interpolated.

Elder Suhamme.¹ [²He was endowed with birth, with rank, with strength, shapeliness, refinement, knowledge, vision, and right conduct,³ and lightness,⁴ vigorous, splendid, brilliant, glorious; he had overcome wrath, pride, guile, and last, overcome the bodily organs, sleep, sufferings⁵; he was free from the love of life and the fear of death; he was eminent in mortification, eminent in virtue, and likewise in particular and general duties,⁶ self-repression,

¹ Suhamme, in Sanskrit *Sudharmā*, was one of the eleven *gana-dharas* taught by Mahāvīra himself, and placed at the head of his church. He succeeded the latter in the pontificate, and was followed by Jambu.

² The additional matter in this paragraph is taken from the *Naya dhammakahā* (Calcutta edition, 1877), p. 15 *et seq.*, *mutatis mutandis*. The texts of the *Antagada dasā* do not indicate that it is to be inserted here, but in any case it is understood, like many similar passages.

³ The Jain religion is formally classified under the three heads of 'right knowledge' (*samyak jñāna*), 'right vision' (*samyak darśana*), and 'right conduct' (*samyak caritra*). The first of these is perception of the nine *tattvas*, or verities (viz., soul, non soul, *asrava* or infection of soul, *samvara* or hindrance of *asrava*, *nirjara* or dissipation of *asrava*, imprisonment of soul in material conditions, redemption of soul, righteousness, and sin), and consists in the exercise by the soul of its quality of determinate intelligence. In the second the soul comprehends these principles in intuitive faith.

⁴ A state in which one is very slightly weighed down by the physical body.

⁵ On the term *parisaha* see Hoernle's translation of the *Uvasaga-dasā*, p. 84, and Appendix, p. 47, *Tattvārtha sūtra bhāṣya*, ix. 8.

⁶ The monk's 'particular duties', *karana*, are those with a special motive. They are (1) *pinḍa-śuddhi*, correctness in collecting food and in equipment, (2) 5 *samitis*, or cautions — *īrya* s, walking by daylight along a beaten track, with eye-keeping watch over four hands distance before the feet, and avoiding roads of bad repute, *bhasa* s, brevity, simplicity, and propriety of speech, *esana* s, propriety in receiving alms, *adāna niḥsepa* s, caution in taking up or laying down a board, vessel, robe, etc., *pariśhapana* s, relieving the needs of nature where there are no living creatures, (3) the twelve *bhāvanas*, or exercises of the spirit, (4) the *pratimās*, a series of mortifications (see below, and Hoernle's translation of the *Uvasaga-dasā*, p. 45, and Appendix, p. 40), (5) *indriya-nirodha*, keeping the organs of sense from their natural objects, (6) the three *guptis*, or restraints of mind, speech and body, the last including *padālekhana*, or examination of a

decision, simplicity, gentleness, lightness, forbearance, heedfulness, freedom,¹ knowledge, magic lore, continence, scriptural lore, rules, and vows, truth, purity, knowledge, vision, and conduct, he was grand, stern, of stern vows, of stern mortifications, of stern continence; he was heedless of his body, and had stored within him mighty fiery forces.² He knew the Fourteen Purvas,³ and was possessed of the four knowledges.⁴ Now, as amidst a company of five hundred friars he travelled on and on, and passed from village to village, journeying in pleasantness, he came to the city of Campi and the sanctuary Punnabbhadde, he took a lodging⁵ such as was meet, and abode there,

spot before sitting upon it and *pamajjana* or wiping it, (7) *abhigraha pratijnā*, four classes of vows corresponding to the categories of space, time, matter, and condition

The 'general duties'—*carana*, or *ciritra*—comprise (1) the five *mahāratas* or vows of harmlessness, truthfulness, honesty, continence, and indifference to property, (2) the ten *yati-dharmas*, or *śramana dh*, viz, forbearance, gentleness, simplicity, freedom from desire, mortification, restraint (i.e., resistance to sinful influences by discipline), truth, purity, lack of all possessions, and continence this list however sometimes varies, so as to include 'lightness (see above), (3) the seventeen *samyamas* (see above), (4) the ten *śaṣṭi-vṛtyas*, or mutual devotion of the members of the same religious body, (5) the nine *brahmacārya guptis* disciplines in aid of continence, (6) right knowledge, vision, and conduct (see above) (7) six outward and six inward forms of *tapas*, or mortification (8) *nigraha* or repression of wrath, pride, guile, and desire

¹ Viz, from desire See last note

² The Jains believe that the individual secretes in his body a psychic force, *leśya*, which is black blue gray fiery red, white, or of the colour of the *padma* lotus, according to the character of his 'works' The fiery force (*feu leśy*) is acquired by great austerities, and may be directed with deadly effect upon distant objects This notion seems to start from the Upanishads (cf *Bṛhad aranyaka Upan IV*, 3, 4)

³ The older Jain canon now lost, though perhaps partially incorporated in the present canon, or *Angas*

⁴ See Appendix

⁵ *Oggaham ogginhai*, in Sanskrit *avagraham avagrhanati* By *avagraha* is meant a wandering friar's right of lodging in a spot For this he must get the owner's permission, which he must renew daily, he must also fix the limits of the ground wherein he lodges

exercising himself with constraints and mortifications] The congregation went forth [from the city of Campa The Lew was preached, and by the way wherehy it hed come forth the congregation] went hack

In those days, et that time, the reverend Jambu, the senior disciple of the reverend Sahamme, [who was of the race of K^aave,¹ and was seven hands in height,] [3framed in symmetrical form, with joints knit as it were by double mortice, collar, and pin, fair of hne as a streak on a touchstone from a hit of gold, or as a lotns' filaments, severe in mortification, fiery in mortification, great in mortification, brilliant in mortification, grand, stern of virtue, sternly austere, sternly continent, heedless of the body, having stored within him mighty fiery forces,] [abode some little way from the reverend Elder Sahamme, with his knees raised and his face hent down, lodged in a store chamber of meditation, exercising himself with constraints and mortifications Then the reverend Jamhu was moved to faith, to uncertainty, and to curiosity,⁴ strongly moved to faith, to uncertainty, and to curiosity, stirred to faith, to uncertainty, and to curiosity, strongly stirred to faith, to uncertainty, and to curiosity, and he

¹ The words within this bracket are also from the Nāy, pp 23-24.

² In Sanskrit, *Ācārya*. Indrabhūti (Indrabhūti) the senior disciple of Mahavīra was a *Gautama*, and is commonly called *Goyama*.

³ The following description within this bracket is taken *mutatis mutandis* from the Uvasaga-dasao, I. § 76 (see Hoernle's translation) and the Bhagavati, I. 1., etc., it is also given in the commentary to the Nāy, but not in the text. With the words 'abode some little way' the text of the Nāy is resumed.

⁴ These three terms, 'faith' (*saddhā*) 'uncertainty' (*samsaya*), and 'curiosity' (*ārouhāṣa*) illustrate the mechanism of a Hindu exposition. For example the *Brahma-sūtra* presupposes faith in Brahma as the universal Being and then begins by assuming in the student a *brahma-jijñāsa*, 'desire to know Brahma, which implies both uncertainty as to the nature of Brahma and curiosity as to how this may be converted into certainty. Similarly, the Hindu syllogism, which is a dialogue in miniature, places its conclusion at the beginning in order to conjure up artificially an *ākāṅkṣā*, doubt and wish to resolve the doubt.

rose up and went toward the reverend Elder Suhamme. He thrice walked around him from right to right,¹ praised and worshipped him, and with clasped hands courteously waited before [the reverend Elder Suhamme, neither very near nor very far, wishful to hear him and worshipping, and] thus he spoke

"If, sir, the Ascetic, [¹the Lord Mahavira, the maker of the first teaching,² the maker of the Passage,³ the self-enlightened, the lord of the world, the lamp of the world, the light giver to the world, the giver of security, the giver of refuge, the giver of the eye, the giver of the path, the giver of the Law, the teacher of the Law, the ruler who has the Law for his noble empire of fourfold bound,⁴ the hearer of unshaken noble knowledge and vision, the Conqueror, the man of knowledge, the enlightened, the enlightener, the redeemed, the redeemer, he who has passed beyond, he who gives passage beyond, who has won to the peaceful, still, wholesome, boundless, imperishable, unvaried, everlasting seat whence there is no return,] [⁵by whom the thirty four excellencies of speech of the Enlightened Ones were possessed, by whom the thirty five excellencies of true speech were] attained has preached this matter of the seventh Scripture, the Fortunes of Lay Worshippers, what, sir, is the matter of the eighth Scripture, the Fortunes of the End-winners, preached by the Ascetic? "⁷

¹ The circumambulation of reverence The saluting person walks thrice round the saluted, starting from the latter's right and keeping his own right turned towards him

² This passage is given as it occurs in the Nāy § 8 p 27 The Ovavai, § 16, contains a fuller description Cf also Bhag, § 1 1

³ *Aigara* lit 'first maker

⁴ *Tatthagara*, Sanskrit *tirthakara*, the official title of the Jinās, the 'passage' is the way to salvation through the ocean of embodied life (*samsara*)

⁵ The four bounds of empire are the three oceans and the Himalaya

⁶ The following words though not found in the Nāy conclude the full description in the Ovavai, and must be added here See the Comm on the latter

⁷ The description of the Ascetic (*samane*) is to be added as above in this and the following sentence, and wherever there occurs mention

"Verily, Jambu, the Ascetic has preached eight chapters of the eighth Scripture, the Fortunes of End winners"

"If, sir, the Ascetic has preached eight chapters of the eighth Scripture, the Fortunes of End winners, how many are the lessons, sir, in the first chapter of the Fortunes of End winners that have been preached by the Ascetic?"

"Verily, Jambu, in the first chapter of the eighth Scripture, the Fortunes of End winners, there are ten lessons that have been preached by the Ascetic—to wit,

Goyame, Samndde, Sagare, Gambhire, Thumie,
Ayale, Kampille, Akkhobhe, Pasenai, and Vanbi."

"If, sir, in the first chapter of the eighth Scripture, the Fortunes of End winners, there are ten lessons that were preached by the Ascetic, what, sir, is the matter of the first lesson in the Fortunes of End winners that was preached by the Ascetic?"

"Verily, Jambu, in those days, at that time, there was a city named Baravai,¹ twelve yojanas² in length and nine yojanas in breadth. It was built by the wit of the Lord of Wealth³ himself. It was finely walled with gold and adorned with five coloured cornices of divers gems, very delightful, like to the city of Alaka—a place of happiness and sport, a very heaven manifest, comforting, [pleasant to the gaze, agreeable, and comely] Without this city of

of an 'Ascetic, or 'Saint (*araham*). In speaking of those who have reached Nirvāṇa we must use the past participle, 'attained' (*sam patte*), to those who are still living we apply the future 'seeking attainment' (*sampattiṃ kame*)

¹ Or Vinhu the texts vary

² The classical *Dvāratā* or *Dvārakā* probably the same as the modern Dwarka on the north western extremity of the peninsula of Kathiawar. The hull *Perayar* mentioned below (in Sanskrit *Paṭra tāla*) is identified with the modern Gurnar, about ten miles east of Junagarh. If this is right the geography of the Jain author needs some qualification, for Gurnar is a considerable distance to the south east of Dwarka.

³ The *yojana* is equal to eight miles

⁴ *Viz.*, Kubera or Vai ravana, the god of riches whose residence is Alaka.

Barava: at the north eastern side thereof, was a mountain named Revayae [¹It was lofty, with a summit touching the sky, and covered with manifold thickets, copse creepers, and climbing plants. It swarmed with troops of hamsas, deer, peacocks, herons, water fowl, ruddy geese thrushes, and cuckoos, and was filled with a many level crags, caverns, cascades, declivities, slopes, and peak. Troops of heavenly nymphs, bands of gods, celestial bard and couples of Vidyadharas* haunted it, and it was ever lastingly festive with the mighty men of the threefold world, the choice heroes of the Dasiras,² sweet, happy fair to the eye, heruteous, comforting, pleasant to the gaze agreeable, and comely.] Upon this mountain Revayae was a park named Nandanavane, [rich in the flowers and fruits of every season, delightful, like the Nandanavane comforting. In this wood was a broad mid space and] therein was an ancient shrine of the Fairies,³ named Surappie. It was [encompassed] by a wood [therein was a fine asoka tree⁴

In this city of Barava: dwelt King Vasudeva, high kante [great as great Himavat, eminent as Malaya

¹ The following description of Revayae and Nandanavane is from the Nay Calcutta edition p 525 *et seq*

A class of minor deities

² Yadu begot Śura śura begot Sauri and Suvira. Andhaka vrsni son of Sauri had ten sons called the *Dasiras* (Sanskrit *Das rīas*), viz Samudravijaya Aksobhya Stimta Sagar Himavan Acala Dharaia Puraia Abhicandra and Vasudeva whose names appear in a Prakrit form (Samuddaviyae Akkhobhe Thimie Himavante Ayale and Abhicande etc) in this text. Samudravijaya eldest son was Aristanemi (Aritthanemi) the twenty second *Tirtha kara* of the present *atascarpi* 1 era. Vasudeva's two eldest sons were kṛṣṇa (Kante) Vasudeva and Bala Rama. Suvira begot Bhoja vrsni whose son was Ugrasena (Uggasei e) the father of Kamsa.

³ The park of Indra the king of the gods.

⁴ *Jakhi Jayara* explained by the Gñj as *jat th nak dehro* (i.e. a little domed temple). It occurs below in chap vi lesson 3.

⁵ The description of the wood and the tree are to be supplied from above.

⁷ The description of the king is as given in Ovatat § 11. He is the classical Kṛṣṇa Vasudeva.

Mandara, or Mahendra, and meetly born of an utterly stainless long tribe-line of kings. His several limbs were adorned throughout with the kingly tokens.¹ Many people did reverent homage to him. He was rich in all virtues, a Warrior, happy and anointed on the head,² the meet offspring of his mother and father, possessed of mercy, the establisher and maintainer of bonds, the establisher and maintainer of peace, an Indra among men, father of his people, guardian of his people, priest of his people,³ establisher of banks and banners,⁴ eminent among mankind, best of men, lion of men, tiger of men, cobra of men, lotus of men, hll-elephant of men, wealthy, stately, and renowned. He had plenteous and abounding store of palaces, conches, and thrones, and crowds of chariots and waggons. He had much substance, much fine gold and silver, and was busy with means to profit. Abundant was the food and drink that he cast away⁵; many were his bondmen and bondwomen, and plenteous his kine, buffaloes, and rams. His engine-stores, treasures, granaries, and arsenals were full. He was strong, his rivals weak; and he ruled a kingdom where rebels were smitten, beaten, shattered, cast out, and were not; where foes were smitten, beaten, shattered, cast out, defeated, overcome; whence famine had vanished and fear of pestilence had fled; peaceful, blissful, well fed, and at rest from inroads and invasions.] Here he held sway over Samuddavijae and the rest of the ten Dasāras, over Baladeve and the rest of the five great heroes, over Pajjnane and the rest of the three and a half crores of princes, over Sambe and the rest of the 60,000 fighting men, over Mahāsene and the rest of the 56,000 mighty

¹ The signs of royalty apparent as birth-marks on his limbs—e.g., the *svastika* cross.

² *Abuddhābhūṣite*, said to mean 'anointed in due order of succession by his predecessor.'

³ As performing *śānti* rites (*śānti*) for the people.

⁴ The 'banks' (*śeu*) are explained as the right course of life, *marga*, the 'banners' betoken his exploits.

⁵ Viz., in almsgiving and entertainment.

men, over Virasene and the rest of the 21,000 warriors, over Uggasene and the rest of the 16,000 kings, over Ruppini and the rest of the 16,000 queens, over Anan gaseni and the rest of the many thousands of courtesans, and over many kings, princes, barons, [¹prefects, mayors, bankers, traders, captains,] marchants, and others, over the city of Bīravai and the whole of the southern half of Bhīraho rise

In this city of Baravai dwelt King Andhaga vanhi, great as great Himavat . . . King Andhaga vanhi had a queen, hight Dharini [²Delicate were her hands and feet, her body perfect and in no wise lacking in its five organs of sense. She was excellent in the tokens and marks of distinction,³ perfect and well made as to volume, weight, and height, beautifully shaped in all her limbs, sweet of aspect as the moon, lovely and pleasant to behold, goodly of form. Her waist was to be clasped by the hand, and marked with a comely threefold dimple, her face was stainless as the moon in Karttika, perfect and sweet. Her cheeks⁴ were set off with earrings. Charming as an abode of Love was her attire⁵. Seemly was she in her gait, laughter, speech, gesture and coquetry of glances, cunning in graceful converse skilled in fitting courtesies, comforting, pleasant to the gaze agreeable and comely. With King Andhaga vanhi she dwelt, loving and affectionate, enjoying the pleasant fivefold delights of mortal love, consisting in speech, touch, taste, form, and scent]

¹ A list of frequent recurrence. See *Ovavāi* §, 15, 88, etc.

² Another standing description, cf *Ovavāi* § 12. The word *padī purīṣa* rendered 'perfect,' has here as often, the physical meaning of 'rounded.'

³ The tokens *lalīḥana* are the birthmarks (*stastika* cross discus, etc.) presaging fortune. the signs of distinction *vanjana*, are the painting of the eyes with collyrium of the brow with vermilion etc., denoting actual rank and dignity.

⁴ *Ganda lehi* : the Sanskrit *ganda lehi* is glossed as *ganda sthala* by Mallinatha on *Kumāra sambhava*, vii 82.

⁵ Or 'her attire was of ravishing appearance and delightful.'

Now it befell once that the Queen Dhārinī was [in a chamber of this sort: it was well figured with pictures within, and was white, polished, and smooth without; its ceiling was variously figured and its floor glistening; it dispelled darkness by its gems and jewels, and its space was duly divided in manifold wise; it was filled with appertaining bunches of fresh, sweet-smelling blossoms of the five colours scattered therein; it smelt pleasantly with the shimmering reek from incense of *kālaguru*, fine *kundurukka*, and *trrukka*, and was odorous with sweet-smelling fine scents, a very incense-wafer. And she lay] on a couch of this sort: [it had a mattress of meet size for her stature, and was cushioned on either end, high on either side, and deep in the middle, like as one sinks in the sands of the shore of Ganges; it was draped with featly spun coverings of gauzy fine linen,² with a well made curtain, and was cloaked by red silk; it was very delightful, and felt as though it were of deer-skin, of *rūta*, of *bura*, of *hntter*, or of *tūla*, and was filled with fine sweet-smelling flowers, powders, and other appurtenances of a couch. At midnight, as she lay tossing about midway between sleeping and waking, she beheld this noble, happy, blissful, lucky, auspicious, splendid great dream, and then awoke—to wit, she beheld in a dream a lion of great whiteness as of pearl, silver, the Ocean of Milk, the moon's beams, water, the Great Silver Mountain,³ mighty, pleasant, and

¹ The whole of the following story, down to the end of the list of wedding gifts, is given as published in the *Bhagavati*, book II, § 11 (Benares edition, fol. 940 *et seq.*), and the connected passages. The *Antagada dasāo* merely gives the rubric, *In the same wise as Mahabale, the dream, narrative, birth, childhood, accomplishments, youth, marriage, damsels, palaces, and enjoyments, except that his name was Goyame, and they gave him in marriage on one day eight noble princesses, the gifts were eight of each kind*.

² *Khomiya dugulla*, in Sanskrit *ksaumika-dukula*, said by the Comm. to signify pairs of coverings of fine cotton or flaxen fabric; on fol. 962, however, he says that *dugulla* (*dukula*) is made from tree-bark, distinguishing it from *khoma*, flaxen or cotton stuff.

³ Explained as meaning Mount Vaidadhyā. There are however several of this name in Jain cosmography (see Appendix). Two are

goodly to look upon, whose fore-legs were firm and comely, whose mouth displayed round, thick, close-fitting, excellent, sharp teeth, whose lips were tender and fully proportioned, glistening and comely as a perfected noble lotus, whose palate and tongue were soft and delicate as petals of a red lotus, whose eyes were as fine gold heated in crucibles of eddy-like roundness, and stainless as lightning, and even, whose thighs were broad and stout, and whose shoulders were full and wide, who was adorned with soft, brilliant, delicate, elegant, and spreading manalocks, whose tail was high, well framed, well formed, and sweeping the ground, who was sweet and of sweet aspect, and who played and sported, and then coming down from the sky passed into her mouth; then she awoke. Then Queen Dhārinī, having beheld in her sleep this noble . . . great dream and awakened, became glad [and joyful of spirit, pleased of mind, exceedingly cheerful, and her heart was moved by gladness], and the root-cells of her hair swelled like kadamba-flowers beaten by rain showers. She took cognisance of the dream, and rose up from her couch, and went to the place where King Andhaga-vanhi's couch was, not speeding nor hastening, with a gait neither hurried nor lagging, like that of a royal hamsa. Then addressing King Andhaga-vanhi with these agreeable, lovely, dear, acceptable, pleasant, noble, happy, blissful, lucky, auspicious, fortunate, soft, sweet, and tender words, she awakened him; and being given leave by him, she sat down on a throne figured with patterns of divers gems and jewels. Sitting in a perfectly comfortable posture, restful and composed, she addressed him with these agreeable . . . words, saying:

“Truly, Beloved of the Gods, to-day on a couch of this sort, meet for my stature . . . I beheld in a dream a lion

ridges running across Bharata-varṣa and Airāvata-varṣa, another consists of two parallel ranges in Videha, other Vairādhyaṣ are the mountains around which the great rivers turn at right angles; and yet others exist on other continents around Jambūdvīpa

¹ A standing phrase, cf. Bhag., fol. 156, etc.

. . . passing into my mouth, and awoke. Now, Beloved of the Gods, what kind of happy issue, I wonder, will there be of this noble . . . great dream?"

Then King Andhaga-vanhī, listening and hearing this matter of Queen Dhārini, became glad and joyful . . . and his body bristled like the sweet-scented flowers of the nipa beaten by rain-showers, and his hairs rose up in their root-cells. He took cognisance of the dream, entered into inquiry thereupon, and by his own native faculty of intelligence arising from perception¹ he grasped the purport of the dream. Then he addressed Queen Dhārini with these agreeable . . . auspicious, soft, sweet, and fortunate [words], saying :

"Noble is the dream thou hast seen, O queen! happy the dream thou hast seen, O queen! . . . fortunate the dream thou hast seen, O queen! fraught with health, delight, long life, happiness, and good auspices the dream thou hast seen, O queen! There shall be winning of purpose, Beloved of the Gods, winning of enjoyment, winning of a eon, winning of empire. Truly, Beloved of the Gods, after the passing of nine full months and seven and a half days and nights thou shalt bear a boy, a banner to our stock, a lamp to our stock, a mountain to our stock, a crown to our stock, an ornament to our stock, a glory-winner to our stock, a joy-winner to our stock, a renown-winner to our stock, a foundation to our stock, a tree to our stock, a maker of increase to our stock, delicate of hands and feet, his body perfect and in no wise lacking in its five organs of sense . . . sweet of aspect as the moon, lovely and pleasant to behold, goodly of form, like in brilliance to a young god. This boy, his childhood spent, so soon as he shall have come to judgment and ripeness and entered the way of youth, will be a hero, a warrior, a valiant man, a lord of empire, yea, a king, possessing ample and abundant hosts and waggons. Thus noble . . . fraught with health, delight . . . and good auspices is the dream thou hast seen, O queen."

¹ See Appendix.

Thus with these agreeable . . [words] twice and thrice he spoke comfortably to Queen Dharinī Then Queen Dharinī, having listened and heard this matter from King Andhaga vanhi, became glad and joyful [raised to her head her hands clasped before her forehead with joined] palms, and said 'It is so, Beloved of the Gods, it is true, it is assured, it is beyond doubt, it is agreeable, it is acceptable, it is agreeable and acceptable, it is as thou sayest'

Thus she duly accepted the dream, and being given leave by King Andhaga vanhi, she arose from the fine couch figured with patterns of diverse gems and jewels, and went to the place where her own couch was, not speeding nor hastening . Then she sat down on her couch and said "Let not this my sublime, exalted, auspicious dream be marred by other ill dreams!" So with excellent, auspicious, and devout discourses touching eminent persons¹ she kept herself awake in vigil to her dream

Then King Andhaga vanhi summoned the chamberlains, and said "Make haste, Beloved of the Gods to do your part and have to day the whole outer audience chamber sprinkled with perfumed water, cleansed, swept, and smeared, filled with appertaining sweet scented fine blossoms of the five colours a very incense water See then that a throne be set up, and bring back *the report of this [my command]*"²

The chamberlains [³thus bidden by King Andhaga vanhi became glad and joyful raised to their heads their hands clasped before their foreheads with joined palms, and saying, 'Yes my lord' courteously as commanded] promised obedience [to his word] Then they made haste to do their part, and brought back *the report of [his command]*

¹ See Hoernle's translation of U₁as, p 91 note

² A standing phrase *mama eyam aratti jam paccappa iaha* literally bring back this my order — i e 'report it to have been executed

³ A regular tag'

around him. A seemly splendour was given him by wearing hāras, half-hāras,¹ and triple rows of jewels, pendent jewels, and drooping sashes. Neck-chains and rings were fastened upon him, and charming ornaments of his charming body. His arms became, as it were, stiff with noble rings and bracelets. He was brilliant with exceeding beauty, his fingers ruddy with signet-rings, his face aglitter with earrings, his head agleam from his crown, his breast featly adorned with the covering of pearl-ropes, his upper robe featly formed of long drooping silks. Menly bracelets were fastened upon him, closely fitting, excellent, and delightful, framed of divers gems, gold, and jewels, pure, precious, cunningly wrought, and glistening. In short—ornamented and decked like the Tree of Desire, with an umbrella garlanded with korente flowers held over him, his body fanned by the sweep of four yek-tail fans,² while at the sight of him arose festive cries of 'Victory' surrounded by many sheriffs, officers of police, kings, princees, barons, prefects, mayors, bankers, traders, captains, merchants, commissioners, and treaty-agents, and like the moon issuing from a great white cloud in the midst of the troop of planets, the glittering constellations, and the troop of the stars] pleasant of aspect, the king came forth from the bath-house, and went to the place where was the outer audience-chamber, and sat down upon a fine throne fronting the east. To the north-eastern side of himself he caused to be set up eight fair seats covered with white cloths, with the auspicious appurtenance of white mustard. Not too near and not too far from himself he caused to be spread an inner curtain² adorned with diverse

¹ The term *hāra* is here explained as a combination of eighteen strings (*sara*) of jewels. The term *pālamba*, here rendered 'pendent jewels,' is immediately below glossed by the Comm. as 'long,' applied to silks.

² *Javanaga*, Sanskrit *javanaka*, a word which by its etymology (Ἰωνική) points to Greek culture. Weber holds that it originally denoted the curtain of the Hellenistic theatre (*Indische Studien*, xvi. 38). This, however, is not necessary. The woollen fabrics of Ionia, and especially of Miletus, were widely exported in very early times,

gems and jewels, exceedingly comely and precious, brought from a noble workshop,¹ having threads of delicate fabric and figured in hundreds of patterns, figured with patterns of wolves and bulle, and there he caused to be set for Queen Dharini a fair seat figured with patterns in divers gems and jewels, dropped with an over cloth and soft pillow, covered with white robes, pleasant of touch to the body, very soft. Then he summoned his chamberlains, and said "Make haste, Beloved of the Gods, to summon the masters of the rules and purport of the eightfold² great lore of divination, the men skilful in diverse books of art, the readers of the tokens of dreams."

Then the chamberlaine promised obedience, and left the presence of King Andhoga vonbi. Swiftly, quickly, speedily, rapidly, hastily they went forth into the midst of the city of Birova, and took their way toward the houses of the readers of the tokens of dreams, and summoned them. Then the readers of the tokens of dreams, being summoned by King Andhaga vonbi's chamberlains, became glad and joyful. They bathed themselves, held the domestic sacrifice,³ [performed the lustratory rites of charm and auspicious mark, put on festive clean garments of state, and decked their bodies

both for wearing apparel and for curtains etc. and as the word *javanī* in its earliest use does not necessarily signify curtains of a theatre it is probable that it meant originally nothing more than 'Ionian curtains' and may even date from the days before the fall of Miletus.

¹ *Vara pattan ugga ja* the Comm. optionally renders it as *vara vastrotipatti stī na sambhavi* or as *pradh na vestana* *l ulga*.

² The Comm. in explanation quotes an *ryi* verse—*attha nimittan g mī dūv uppa j antakīlā bloma : caaga j sara lakīlāna vai ja aṇ ca tiriṇaṇ pu ekkēja*.

³ The *bali karma*.

⁴ A common passage of Bhag. fol. 229 *Oṭav* II § 17 *Uṇḍe*, §§ 10-18 and on the latter Hoernle's note in his translation p. 138. *Kona cl arm* signifies the painting of the eyes with collyrium and of the brow with vermillion. *mangala* 'auspicious mark' refers to the application of white mustard rice grains curds sandal powder etc. to the forehead.

with ornaments of small and great price¹] Then with their heads auspiciously marked with white mustard and durva grass² they went forth from their own houses and betook themselves into the midst of the city of Barava, toward King Andhaga vanhi's noble palace. At the doorway of the noble palace they came together, and then they took their way toward the outer audience chamber, toward King Andhaga vanhi [raised to their heads their hands with joined] palms, and cried to King Andhaga vanhi 'Victory! triumph!' Thereupon the readers of the tokens of dreams reverently hailed worshipped entertained, and honoured by King Andhaga vanhi, sat down on the fair seats already set for each. Then King Andhaga vanhi made Queen Dharini sit behind the curtain and holding a handful of flowers and fruit spoke thus with exceeding courtesy to the readers of the tokens of dreams.

Truly Beloved of the Gods Queen Dharini to-day in a chamber of this sort beheld in a dream a lion and awoke. Now, Beloved of the Gods what kind of happy issue I wonder will there be of this noble dream?

Then the readers of the tokens of dreams listening and *hearing this matter from King Andhaga vanhi* became glad and joyful. They took cognisance of the dream entered into inquiry thereupon and grasped the purport of the dream. Thereupon they took counsel one with the other and thus having obtained, grasped inquired determined and understood the purport of the dream they declared the purport thereof before King Andhaga vanhi saying

'Truly Beloved of the Gods we have found in our books of dream lore forty two dreams thirty great dreams, seventy two dreams in all. Of these Beloved of the Gods,

Appa mah aggh blara a—e ornaments of various value. This rendering seems more in harmony with the Indian sprt than the alternative a few ornaments of great price which has also some authority.

² *Harig hja* glossed *l n — e* the *Cynodon dactylon*.

mothers of Makers of the Passages or mothers of emperors,¹ into whose wombs a Maker of the Passage or an emperor is coming down, see the following fourteen of the thirty great dreams, and awake—to wit,

an elephant, a hull, a lion, a hesprinkling* of Fortune,
a garland, a moon, a sun, a hanner, a jar, a lotus-
pool,

a sea, a celestial palace, a heap of jewels, or a flame

Mothers of a Vāsudeve², into whose wombs a Vāsudeve is coming down, see seven of these fourteen great dreams, and awake Mothers of a Baladeve, into whose wombs a Baladeve is coming down, see four of these fourteen great dreams, and awake. Mothers of a chieftain, into whose wombs a chieftain is coming down, see one of these fourteen great dreams, and awake. This, Beloved of the Gods, is one of the great dreams that Queen Dhārini has seen; thus noble is the dream that Queen Dhārini has seen . . . fraught with health, delight, long life, happiness, and good auspices is the dream Queen Dhārini has seen. There shall be winning of purpose, Beloved of the Gods, winning of enjoyment, of a son, of empire. Truly, Beloved of the Gods, after the passing of nine full months . . . she shall hear a boy, a banner to thy stock . . . This boy, his childhood spent . . . will be a lord of empire, a king; or he will be a monk exercised of soul. Thus, Beloved of the

¹ The twelve legendary *cakravartīs*, or, 'world-emperors,' are Bharata, Sagara, Maghava, Sanatkumāra, Śantanūtha, Kunthunātha, Aranātha, Subhuma, Padma, Harisena, Jaya, and Brahmadaṭṭa.

² In the text simply *abhiṣeka*, 'sprinkling'—i. e., anointment. For tunc (*Lakṣmī*) is often figured in art as having on each side an elephant holding in his trunk a jar, whence he pours holy water upon her head.

³ The nine Vasudevas are—Triprastha, Dvīprastha, Svayambhu, Puruṣottama, Puruṣasūmha, Pundarīka, Datta, Lakṣmana, and Kṛṣṇa (the Kanhe of our text). The nine Baladevas are—Acala, Vijaya, Bhadra, Suprabha, Sudarśana, Ānanda, Nandana, Padma (or Rāma candra), and Balarāma (Balabhadra). The twenty-four *tirthakaras*, twelve Emperors, nine Vāsudevas, nine Antī Nārāyaṇas (opponents of the Vāsudevas), and nine Baladevas are the sixty-three *Śālikā puruṣas* of Jain legend.

Gods, noble . . . fraught with health . . . is the dream Queen Dhārīṇī has seen."

Then King Andhaga-vanhi, listening and hearing this matter from the readers of the tokens of dreams, became glad and joyful . . . and said: "It is so, Beloved of the Gods . . . it is as you say." Thus he duly accepted the dream, and gave largesse and honour to the readers of the tokens of dreams, with abundant food, drink, sweetmeats, dainties, flowers, garments, perfumes, garlands, and ornaments, bestowed on them a liberal gift of gladness of life-long worth, and sent them away. Then he rose up from his throne, and went toward Queen Dhārīṇī . . . and addressed her with these agreeable . . . [words], saying: "Truly, Beloved of the Gods, there are in the books of dream-lore forty-two dreams and thirty great dreams, seventy-two dreams in all. Of these, Beloved of the Gods, mothers of Makers of the Passage or mothers of emperors" (repeat as above, until) "see one of these fourteen great dreams, and awake. This, Beloved of the Gods, is one of the great dream that thou hast seen. . . [He] will be a lord of empire, a king, or he will be a monk exercised of soul. Thus, O queen, noble is the dream thou hast seen."

Thus with these agreeable . . . [words] twice and thrice he spoke comfortably to Queen Dhārīṇī. Then Queen Dhārīṇī, having listened and heard this matter from King Andhaga-vanhi, became glad and joyful, [raised to her head her hands . . . with joined] palms, and said "It is so, Beloved of the Gods! . . ." She duly accepted the dream, and being given leave by King Andhaga vanhi, rose from the [throne figured with] patterns in divers gems and jewels . . . went toward her own chamber, not speeding nor hastening, with a gait [neither hurrying nor lagging . . .], and entered into her own chamber. She bathed herself, held the domestic sacrifice . . . decked herself with all her ornaments. She nourished herself according to place and time with substances neither too chill, nor too hot, nor too acrid, nor too pungent, nor too astringent, nor too sour,

nor too sweet but pleasant in seasonable use, with food, covering, perfumes, and garlands, such as were good for the unborn babe, moderate, wholesome, nutritious for the unborn babe, using special and soft beds and couches, staying in pleasantly retired and agreeable places of abode, her longings excellent, her longings fulfilled, duly honoured, entirely gratified, dispelled, and removed, free from sickness, sorrow, delusion, dread, and terror, she comfortably carried the unborn babe. Then, after the passing of nine months and seven and a half days and nights Queen Dharini bore a boy delicate of hands and feet, his body perfect and in no wise lacking in its five organs of sense, excellent in the marks of distinction and tokens sweet of aspect as the moon, lovely and pleasant to behold, goodly of form. Then Queen Dharini's chamber women, seeing that she had born a child went toward King Andhaga vanhi, and [raised to their heads their hands with joined] palms and cried to King Andhaga vanhi: "Victory! triumph! saying, 'Truly, Beloved of the Gods, Queen Dharini after nine full months has born a boy. This joyful matter for thy joy we announce to thee Beloved of the Gods, be it a joy for thee!'

Then King Andhaga vanhi listening and hearing this matter from the chamber women, became glad and joyful

[his body bristled], like the flowers of the nipa beaten by rain showers [and his hairs rose up] in their root cells. He gave to the chamber women all the ornaments that he was wearing save his diadem. Then he took a bright silver pitcher full of pure water and bathed their heads, bestowed a liberal gift of gladness of lifelong worth, gave them largessa and honour, and sent them away. Then King Andhaga vanhi summoned his chamber lains, and said: "Maha haste, Beloved of the Gods, to release the prisoners in the city of Barava; and increase the measures of volume weight and length, then do your part and have the city of Barava; within and without sprinkled swept, and smeared set up a thousand posts, a thousand discs, and festival entertainment of

great magnificence, then bring back the report of this my command."

The chamberlains, thus bidden by King Andhaga-vanhi . . . brought back the report. Then King Andhaga-vanhi went toward the audience-chamber (*repeat the same account as above, until*) he came forth from the bath-house.

And then for ten days he held a birthday-festival¹ for the people of town and country, in which there was no payment of tolls or taxes, no husbandry, no selling, no weighing, no entrance of constables, no fine nor exaction, no pressing of debt; excellent women of pleasure and play-actors thronged in it, numbers of clappers haunted it, drums were never cast aside and chaplets never faded in it, and joy and merriment reigned. While this birthday-festival of ten days was going on, King Andhaga-vanhi gave by his own hand and through others hundreds, thousands, and hundreds of thousands of sacrifices, largesses, and portions, and received himself and bestowed on others hundreds, thousands, and hundreds of thousands of gifts. So the boy's father and mother on the first day held a birthday festival; on the third day they held a holiday on the sight of the moon and sun; on the sixth day they kept a vigil; when the eleventh day was past, the lustratory birth-rites finished,² and the twelfth day came, they caused to be prepared abundant food, drink, sweetmeats, and dainties, and summoned [³friends, kinsfolk, men of their own family and stock, relations, retainers, kings, and] nobles. Thereupon they bathed themselves, held [⁴the domestic sacrifice, performed the lustratory rites of charm and auspicious mark, put on festive clean garments of state, and decked their bodies with ornaments of great and small price. At the hour of dining they sat in the dining-hall upon right pleasant

¹ *Thū-vadyā*—Sanskrit *sthūti patita*—the festival of the first rite held over a new born babe, by which he is, as it were, introduced into the family

² On these rites see below, note

³ A common *gama* Cf Bhag., fol 228, 907, Uvās, § 8, note in Hoernle's translation, etc

⁴ This passage is from the Bhag., fol 229 *et seq*

couches, and with their friends . . . tasted, enjoyed, shared one with another, and feasted upon the abundant food . . . When they had dined and come to the hour after the banquet, having washed their mouths, purified themselves, and become altogether clean, they gave largesse and honour to their friends . . . with abundant garments, perfumes, garlands, and ornaments] Then in the presence of their friends . . . they gave the following name¹ that had come down from grandfather, great grandfather, and great-great grandfather, and been in use through a succession of many men, befitting his stock, seeming his stock, prospering the line of descent in his stock "For that this is our child, son of King Andhaga vanhi, born of Queen Dharini, therefore be the name of this our child Goyame " So the child's father and mother gave him the name of Goyame

Now little Goyama was attended by five nurses—to wit, a wet nurse, [²a bath nurse, a tiring nurse, a lap nurse, and a play nurse—also by many hunchback women, Kirata women, dwarf woman, misshapen women³ women of Bahhara, Pausaya,⁴ Greek, Palhavaya,⁵ Isipaya, Caru inaya,⁶ Lasaya, Lausaya, Dravidian, Sinhalese, Arab, Pulinda, Pakkana, Bahala, Marunda, Sabara,⁷ and Persian race, women of divers lands in foreign garb, with raiment taken from their own countries' fashions, understanding from gesture what was thought and desired of them,

¹ The Bhag reads 'a name derivative (*gonam*) and based on his qualities (*guna-nipphannam*)' This suits the context, where the hero is *Mahabbale*, 'Great-of strength,' son of *Bale*, but it does not apply to our text, where the hero is named *Goyame* (*Gautama*) a patronymic or derivative, but certainly not *gu-ra-nipplannam*

² This list is as given in *Oṭavāi*, §, 55, 105 Nay p 181 et seq In Hindu literature dwarfs and monsters are regular attendants of harems

³ *I adabhi*, variously glossed as *vakridhakkoṣṭha maha koṣṭha*, or *madala koṣṭha*

⁴ Or *Lausaya*

⁵ Apparently *Pahlavi*

⁶ Uncertain the initial letter varies in the MSS

Or possibly 'Tamil see S B E xxi, p xxxix

⁷ A wild tribe of the Dekkhan

skilful and accomplished, well trained Surrounded by this goodly throng of slave girls and band of maids, encompassed by eunuchs, messengers, and chamberlains, he was passed from hand to hand, he enjoyed breast after breast, he was danced about, sung to caressed embraced hugged,¹ praised, kissed made to walk upon delightful jewelled floors, and so grew in comfort as grows a fine campaka tree close to a mountain cavern sheltered from wind and harm]

So the father and mother of little Goyame in due order performed the rites of the birthday festival, the sight of moon and sun, the vigil, the name giving, the walking and moving the legs, the feasting the increase of food, the teaching to speak the boring of the ears, the cleansing of the year, the dressing of the hair, the taking to school, and many other rites from conception and birth²

¹ Or comforted

² This list (compared with that above p 27) gives us the following rites of lustration (1) on the first day a birthday feast *thū vadiy* (2) on the third day the rite of showing the sun and moon to the baby (as with the modern Śvetambaras who in the daytime after worshiping in another room images of the Jina and the sun take the mother and child into the open air shew them the sun recite texts and again worship the images holding in the evening a similar service for the moon) (3) on the sixth day a vigil as with other Hindus (among modern Śvetambaras a party of respectable women meet in the house and sing they put a pewter platter upon a chair laying in it silver and offerings to Cakreśvarī women with living husbands worship these and fumigate the mother with incense etc texts are recited and the baby bathed and sprinkled with *d ru* or *lus kus*) (4) on the eleventh day a purification (like the *śuci kar na* of the modern Śvetambaras also held usually on the eleventh day) (5) the name giving now commonly held about the same day by Svetambaras on the twelfth by Digambaras (6) two rites for the child's first lessons in walking (7) a feast *jem ta a* which seems similar to the *nāyā lly t kri j* now observed a few months after birth by the Digambaras (8) the rite of increase of food *pinda tadda a* seemingly the same as the modern *anna pr śana* or first feeding with solid food (held by Svetambaras six months after birth of boys five after birth of girls the father after performing snātra puja and offering food in a temple comes home whereupon a respectable woman puts the child upon a chair and feeds it) (9) a rite connected with the first lessons in talking which now

Then when his father and mother saw that little Goyame was past eight years of age, during an auspicious *tithi*, *karana*, day, star, and hour¹ [they brought him to a teacher of the arts. The teacher trained little Goyame and taught him the seventy two arts: firstly writing, then arithmetic as most important, and lastly birds' cries, in their text, purport, and practice—to wit, writing, arithmetic, impersonation, dancing, singing, making music with instruments, with the voice, with the drum, and with cymbals, gambling, popular conversation, dicing, play of the eight square board, city police, mixing of water with clay, rules of food, rules of drink, rules of housekeeping, rules of bed, Ārya verses, riddling, Magadhi and Gāthi composition, ballad making, *śloka*-making, means of preparing unwrought and wrought gold,² perfumes and powders, rules of ornament, attiring of damsels, points of women, of men, of horses, of elephants, of kine, of cocks, of umbrellas, of staves of swords, of gems, and of the *lāganī*³ jewel, lore of building, measurement of camps and cities, column and counter column, flying column and flying counter column, wheel column, kite column cart column, fighting heavy fighting, and supreme fighting, fist fighting, arm fighting.

seems obsolete, (10) boring the ears (practised by the Śvetāmbaras), (11) 'cleansing of the year' *samvacchāra pa lūhana*, glossed by the Comm. as *varṣa granthi karana* (birthday or anniversary) and possibly surviving in the *vyāsi* or *varṣa-tardhana* still observed by the Digambaras, (12) the *colōla āga* or dressing of the hair, like that of orthodox Hindus, (13) *upa āyana*, similar to the orthodox *upa nāyana*, or taking to school and still performed by Śvetāmbaras. Modern Śvetāmbaras practise a series of sixteen rites which excludes the sixth seventh ninth eleventh, and twelfth of the above list, and adds those of *garbhīdī na pu ṣavāna kṛmāna* (sockling two or three days after birth) *keśa vāpana vīṭha*, *vratarōpa* and *anta karma*. See also *Indian Antiquary*, 1903 p. 460.

¹ The *tithi* is a lunar day, the *karana* a half *tithi*, the *muhurta*, or 'hour' forty eight minutes.

² This passage is from the *Nay* and *Ōvavāi* continued from above.

³ On this apparent distinction between unwrought and wrought gold (*hiraṇja* and *śūtarāṇa*) see Hoernle's translation of *Uvās* § 17, note.

⁴ The insignia of the *cakravartī*, or emperor.

branch fighting, arrow shooting, wielding the sword, lore of the bow, casting of unwrought and wrought gold, play with cells, with threads, and with lotus stalks,¹ engraving leaves, engraving bracelets, giving and taking life, and birds' cries. Then when he had trained little Goyama . . . the teacher of arts brought him to his father and mother.

Now little Goyama's father and mother gave honour and largesse to the teacher of arts, with abundant food, drink, sweetmeats, dainties, garments, perfumes, garlands and ornaments, bestowed on him a liberal gift of gladness of life-long worth, and sent him away. And now young Goyama showed himself learned in the seventy-two arts, with the numbing nine organs² awakened, skilful in the eighteen vernacular tongues, delighting in song accomplished in music and dance, able to fight on horse back on elephant back, in chariots, and with his arms, to box with his arms, skilled in night sallying, bold, and fully ripe for enjoyment and awake.³ Then when his father and mother saw that Prince Goyama had passed his childhood, and was

ripe for enjoyment, they built eight palaces, lofty, towering, glittering, [filled] of gems, gold, jewels and patterns, of standards and banners fluttering in the wind, and umbrellas upon umbrellas, towering with peaks over topping the sky, with jewels in the interstices of their trellises, and domes of gems and gold opening out into caged chambers, with blooming lotuses, worshipfully decked with auspicious marks, jewels, and crescents, adorned with festoons of divers gems smooth within and without, carpeted with sand of golden lustre, pleasant of touch,

¹ A kind of prestidigitation. See *Kama sutra* Bombay edition, p. 33. The 'play with cells' as I translate *vatta kheddi*, I do not quite understand, but the Comment on the *Kama sutra* speaks of jugglery by exhibiting 'chapels' *deva kula* which seems to be connected with *vatta* in our text as *vritta* is a round chapel.

² *Anga* namely the eyes ears, nostrils tongue skin and mind.

³ Here the text is again that of the *Bhag.* fol. 980.

⁴ The following two descriptions are taken from the *Rayappasani*, Calcutta edition, pp. 43-70, Nav., p. 193 *et seq.*

happy of form comforting] comely In these palaces was a great midway space, wherein they built a great house. In it were set many hundreds of pillars [Statues were placed in it for pleasure, it was resplendent with excellently made statues and columns of noble beryl set up in due union, distinction, and delightfulness, and glistening with divers gems, gold, and jewels upon its lofty and well built diamond archway - terraces, its ground-space was very level, duly divided, ample, and agreeable, it was variously figured with wolves . . . padmaka creepers, it was encompassed by a fine diamond terrace uplifted on columns and lovely, furnished likewise with pictures of pairs of Vidyādhars, encircled with thousands of lustres, filled with thousands of figures, glittering and glistening, dazzling to the vision of the eye, pleasant of touch, happy of shape, domed with gold, gems, and jewels having its summits decked with various banners of the five colours with bells, pouring forth a network of white rays, reverentially adorned with a coating of dry cow dung . . . a very incense wafer, comforting comely]

Then it befell that Prince Goyame, at a certain time, during an auspicious tithi, karana, day, star, and hour, having bathed, held the domestic sacrifice, performed the lustratory rites of charm and auspicious mark, decked himself with all his ornaments, having received the offices of anointment and bathing, song, music, and adornment, the auspicious marks on the eight members, and the marriage cord¹ from wives of living husbands and having performed lustratory ceremonies with excellent offices of charm and auspicious mark amidst festive blessings, was married by his father and mother in one day to eight princesses sprung from peer royal stocks, peer to him, peer in complexion, peer in age, peer in their qualities of loveliness, shapeliness, and bloom, well trained, who had performed the lustratory rites of charm and auspicious mark Then the father and mother of Goyame gave him the following gift of gladness—to wit, eight crores of un-

¹ The *lanhana* or red string tied round the wrist still in use

wrought gold; eight crores of wrought gold; eight crowns,¹ eight pairs of earrings; eight strings of pearls; eight half-strings of pearls; eight single ropes of gems, the same of pearl-ropes, gold ropes, and jewel-ropes; eight pairs of rings, the same of bracelets; eight suits² of fine linen,³ the same of *vadaga*⁴-stuff, the same of cloth, the same of gauze; eight figures of Good Hap, eight of Modesty, the same of Patience, Glory, Intelligence, and Fortune; eight *nandas* and eight *bhaddas*⁵; eight palms made of all gems, as standards of his fine palace, and eight banners; eight beads⁶ of kine; eight troops of players⁷; eight horses made of all gems and of semblance like a house of Fortune⁸; eight elephants made of all gems and of semblance like a house of Fortune; eight cars; eight carriages, the same of travelling coaches and litters; the same of elephant litters and horse-palanquins; eight open cars,⁹ eight promenade chariots, eight battle-chariots; eight horses, eight elephants; eight villages¹⁰; eight bondmen, the

¹ This and nearly every one of the following items in this catalogue are in the text doubletied with a qualifying *cara*, 'excellent'—e.g., *attha maude maudappacara*, 'eight crowns, choice crowns.' I have cut out this surplusage.

² Literally 'pairs,' the suit comprising two pieces, an upper and a lower robe.

³ *Khoma*, fine linen or cotton stuff, distinguished here from gauze, *dugulla*. See above, note, on p. 16.

⁴ Glossed *trasarīya*, in Guj. *trasarīyā*.

⁵ The *nanda* and the *bhadda* are figures of auspicious shape. The *nanda* is probably the same as the *nandī pada*, a circle with two round horns rising up from it, very similar to the astronomical symbol for Taurus.

⁶ *Vaya*, Sanskrit *vraja*. A gloss in the text says that a *vaya* contains 10,000 cattle.

⁷ Each composed of thirty-two performers, according to a gloss in the text.

⁸ Or 'treasury.'

⁹ *Iyāda jīti*, explained as 'open cars' by Abhayasdeva, but the Guj. says that they are cars which travel without horses or bullocks, by the power of thought.

¹⁰ A gloss in the text says that a village comprises 10,000 *kulas*, or families.

same of bondwomen the same of attendants messengers
 eunuchs and chamberlains, eight hanging lamps¹ of gold
 eight of silver and eight of gold and silver eight upright
 lamps² of gold and eight of each of the other sorts eight
 lanterns of gold and eight of each of the other sorts
 eight platters of gold and eight of each of the other sorts
 eight chargers of gold and eight of each of the other sorts
 eight mirror plates³ of gold and eight of each of the other
 sorts eight mullaga dishes of gold and eight of each of
 the other sorts eight talya⁴ fishes of gold and eight of
 each of the other sorts eight ladles of gold and eight of
 each of the other sorts eight griddles of gold and eight
 of each of the other sorts eight frying pans of gold and
 eight of each of the other sorts eight stools of gold and
 eight of each of the other sorts eight blusya⁵-chairs of
 gold and eight of each of the other sorts eight juga⁶ of
 gold and eight of each of the other sorts eight couches
 of gold and eight of each of the other sorts eight sofas
 of gold and eight of each of the other sorts eight san
 chairs heron chairs kite chairs tall chairs sloping chairs
 long chairs fine chairs eight winged chairs dolhin
 chairs lotus chairs and discavatthiva chairs eight boxes
 of oil (as in the Riyappaserai until) eight boxes of
 white mustard eight hunchback women eight
 umbrellas eight slave women to bear them eight yak
 tails eight slave women to bear them, eight fans eight
 slave women to bear them eight betel vessels⁷ eight slave
 women to bear them eight nurses eight women to

¹ *Uralan lava-d re* glossed as fastened by chains

² *Ullanka a d re* glossed as having upright shafts

³ *Gloea j* (the Comm reads *ti sag u*) glossed as mirror shaped

⁴ *Karo li j o* Sanskritized as *lo tal n* the modern *lot* In Bha fol. 10^o it forms part of a Brahman's equipment and is glossed as a vessel of clay

Complete this list from above p. 28

⁶ *Karo l j*, here glossed by the Sanskrit as *si sag l* by the Guj as *mb la*

Complete this series from above p. 28

rub and eight to knead his limbs, eight to bathe, and eight to attire him; eight women to pound sandal, eight to pound powders; eight women to make sport, eight to prepare drugs, eight to wait by his couch, eight to be of his theatre; eight women as chamberlains, eight as kitcheners, eight as stewards, eight as carriers of babes, eight as carriers of flowers, eight as carriers of drink, eight to perform the domestic sacrifice, eight to make beds, eight to carry messages within and eight to carry them without, eight to make chaplets, and eight to make shows, besides very much unwrought and wrought gold, pewter, raiment, and possessions of present store of abounding riches, gold, [jewels, gems, pearls, shells, coral, rubies, and so forth], sufficient even to the seventh generation, to be given away at pleasure, enjoyed at pleasure, apportioned at pleasure.

Then Prince Goyame gave to each wife one crore of unwrought and one crore of wrought gold, one crown² . . . one woman to make shows, besides very much unwrought and wrought gold . . . apportioned at pleasure

So Prince Goyame sat up in his noble palace,³ [having before him plays of thirty two performers, enacted with music of ringing drums and song, played by goodly damsels, and being fondled, experiencing suitably to his high estate the six seasons, the fore-rains, the rains, the autumn, the winter, the spring, and the summer,⁴ passing the time, and enjoying the fivefold pleasant delights of mortal love, consisting in speech, touch, taste, form, and scent.]

In those days, at that time, the Saint Arutthanemi, the

¹ See Bhag., fol 813, and Comm.

² Complete the list from the preceding catalogue

³ The long excerpt from Bhag bk xi ends here. The following short paragraph is from Bhag., fol 797 *et seq*

⁴ These seasons (resp *prava* or *pusa*, *vasa* or *vasa*, *śarad* or *śarada*, *hemanta*, *vasanta*, and *grīṣma* or *gumha*) occupy two months each, resp Śravana and Bhādiapada, Īśvayuja and Kārttika, Mārgaśīrṣa and Pausa, Magha and Phālguna, Caitra and Vaiśākha, Jyāistha and Āśāḍha

maker of the first teaching [. . . came to the city of Baravai and the park of Nandanavane . . . and] abodo [exercising himself with constraints and mortifications] The gods of the four orders¹ came Kanho also went forth [²Then in the open places, [junctions of three, four, or more roads, squares, and highroads,] of the city of Baravai arose a great ery of folk, [a thronging of folk, a calling of folk, a babbling of folk, a crush of folk, a massing of folk, a meeting of folk, a runny folk, declaring, narrating, describing, and discoursing thus one to another "Truly, Beloved of the Gods, the Saint has come here, arrived here, made a visit here taken meet lodging here in the city of Baravai, at the park of Nandanavane . . . Now it profits much, Beloved of the Gods, to hear even the name and title of such saintly lords, how much more to approach, praise, worship them, ask of their welfare, and wait on them, to hear the goodly words of even one righteous teacher, how much more to win ample reward³ So go we now, Beloved of the Gods, to praise, worship, entertain, and honour the Lord Ariṣṭhanemi, and wait upon the blessed and auspicious shrine of the gods This will make in after life for our weal, happiness, comfort, bliss, and progress" With these words many Ugras and Ugras sons, Bhogas and Bhogas sons, Rājanyas, Kṣatriyas⁴ Brahmanas, warriors, soldiers, Mallakis Lecchakis,⁴

¹ Namely Bhavanavasi Vyantara Jyotiska and Vamānika gods See Bhag. bk. ii § 7, Tattvārtha sūtra with Comm bk 4

² The following section down to the taking of the vows by Goyame is from Nāy p 208 *et seq.*, *mutatis mutandis*

³ On the legendary clans of Ugras and Bhogas see Hoernle's translation of Uvas § 210 note and his appendix iii Umāsvāti in his commentary on his Tattvārtha sūtra iii. 25 classes them as *jātyāryas* together with Ikṣvākus Videhas Haris Ambasthas Jnātas Kurus Bumbunajas and Rājanyas. The Comm distinguishes Rājanyas as *bhagatad vayasya va śa ja* from Kṣatriyas as *śim n ja r ja kulina* After this list of notables the Comm supplies a description of the various purposes costumes etc., of the crowd which the text of the Nāy ignores.

⁴ In Jain legend the Mallakis and Lecchakis (or Lecchavis) appear as two confederate clans ruling around Kāśi and Kosala respectively

and many other kings, princes . and others, with great and loud roars cries, babble, and shouting,] went forth into the midst of the city of Barava by the same way, in the same direction Now Prince Goyame sat up in his noble palace looking down upon the high road He saw many Ugras going forth by the same way, in the same direction He summoned a waiting man, and said " Beloved of the Gods, is there to day in the city of Barava a feast of Indra, or of Skanda or of Rudra, Siva, Vaiśṛvanna, Nagas, or Fairies, or ghosts or of the ponds, trees shrines or hills, or a pilgrimage to parks or mountains, that the Ugras are going forth by the same way, in the same direction ? "

Then the waiting man, having learned the news of the coming of the Saint, said to Prince Goyame ' Beloved of the Gods, there is to day in the city of Barava no feast that the Ugras . are going forth by the same way, in the same direction , but truly Beloved of the Gods the Saint has come here

Then Prince Goyame, hearing and learning this matter from the waiting man became glad and joyful He summoned chamberlains, and bade them make haste to harness a four belled horse chariot They promised, and brought it Then Prince Goyame bathed decked himself with all his ornaments mounted the four belled horse chariot, and with an umbrella garlanded with Korenta flowers held over him, escorted by a numerous attendant throng of great warriors, he went forth into the midst of the city of Barava He took his way towards the park of Nandanavane and there beheld umbrellas upon umbrellas and banners upon banners for the Saint, and Vidjadaras celestial singers and Jambhaya gods,¹ flying

and forming a synd of e ghteen kings (nine of each clan) under the residency of Ceḍaga king of Vaiḷ maternal uncle of Mahāure These statements are in the main corroborated by Buddhist tradition and historical records

¹ Dents of the *tiryag loka* (our world distinguished from the world above it and the world below)

down and flying up. Then he alighted from the four-belled horse-chariot, and approached the Saint in the fivefold manner of approach¹—to wit, with surrender of things that have mind, with surrender of things that have no mind, with wearing of a single robe as upper garment, with clasping of the hands at touch of sight, and with concentration of thought. Thus he approached the Saint, thrice walked around him from right to right, praised and worshipped him, and courteously waited with clasped hands before him, neither very near nor very far, wishful to hear him and worshipping. Then the Saint before Prince Goyame and this mighty congregation preached various doctrine." (Here are to be recited the sermons as to how souls are fettered and released and afflicted,² until) "the congregation went back. Then Prince Goyame, having listened and heard the doctrine from the Saint, became glad and joyful . . . thrice walked around him from right to right, praised and worshipped him, and said: 'I believe in the Niggantha doctrine, sir; I accept it; I am delighted with it; I undertake the Niggantha doctrine, sir. It is so, sir; it is true, it is assured; it is agreeable, it is acceptable, sir, it is agreeable and acceptable, sir, it is as thou sayest. But now, Beloved of the Gods, I will say farewell to my father and mother, and then shave my head and go into the Order.³ If it please thee, Beloved of the Gods, make no stay.'"

Then Prince Goyame, having praised and worshipped the Saint, went towards his four-belled horse chariot, mounted it, and with his numerous throng of great warriors took his way toward his own house in the midst of the city of Bāravañi. There he alighted from his four-belled chariot, went to the place where his father and mother were, did obeisance at their feet, and said: "Truly, father and

¹ *Abhiḡama* The Comm understands by 'things that have mind' flowers, betel, etc., and by 'things that have no mind' ornaments, garments, etc.

² The reader is referred by the Comm to the *Oṡavāṇi*, probably meaning § 56 *et seq.*

³ The full phrase, *agāruo anagariyam pavayō*, occurs below, p 39.

mother, I have heard from the Saint his doctrine, and this doctrine is agreeable, acceptable, and pleasing to me " And his father and mother said to Prince Goyame "Thou art happy, child, thou art fulfilled, thou hast thine end won, thy tokens accomplished, child, for that thou hast heard the doctrine from the Saint and this doctrine is agreeable to thee Then twice and thrice Prince Goyame spoke thus to his father and mother "Truly, father and mother I have heard from the Saint his doctrine, and this doctrine is agreeable to me Now I am fain, with your leave father and mother, to have my head before the Saint and go from household life into the Order of homeless friars

Thereupon Queen Dharmā, having listened and heard this unpleasing, unlovely, unkind, unacceptable, unwelcome never before heard, harsh utterance, was overcome by a great grief of spirit for her son of this wise Her limbs became dripping wet with sweat arising in the hair cells her members shook with the burden of anguish, her face grew lustreless, woeful, and downcast her body became faint and powerless in an instant like a lotus wreath crushed in the palm of the hand she became void of loveliness and without brilliance and splendour her ornaments became loose, her lustrous bracelets fell off, slipped down and broke to pieces her upper robe dropped away her delicate tresses grew dishevelled her sense vanishing in a swoon she grew heavy and like a camalaka creeper lopped down by an axe or like a flagstaff of Indra¹ whereof the joining bonds are unloosed when the festival is past she fell with a crash in a heap upon the floor The harem attendants speedily besprinkled her and cooled her limbs with a pure shower of cool water issuing from the mouth of a golden pitcher, which they hastily poured out and refreshed her with breezes aroused by swaying hand fans of palm leaf and bearing water drops Then, besprinkling her breasts with showers of tears that

¹ The custom of raising a flagstaff at the festivals of Indra may be traced back to the Rigveda I x 1

tell like strings of pearls, pitiful, downcast, and woeful, weeping, wailing, pining, sorrowing, lamenting, she thus spoke to Prince Goyama

"Child, thou art our only son, agreeable beloved, dear, winsome, acceptable, sturdy, trustworthy, esteemed, honoured, approved, like a casket of treasures, delightful,¹ peer of jewels, inspiring our life, gladdening our hearts, rare as the udumbara² blossom even for hearing, much more for seeing Truly, child, we shall not bear even for a moment severance from thee. Enjoy the full delights of mortal love, child, as long as we live, and afterward, when we shall have passed away, and thou shalt be ripe of age and concerned no longer for the task of carrying onward the succession of the line of our stock, thou shalt shave thy head before the Saint, and go from household life into the Order of homeless friars "

Thus hidden by his father and mother, Prince Goyama said to them

"It is in sooth as you tell me, father and mother, that I am your only son and afterward, when you shall have passed away, and I shall be ripe of age and concerned no longer for the task of carrying onward the succession of the line of our stock, I should shave my head before the Saint and go into the Order But truly, father and mother, mortal life is unsure undetermined, inconstant, overwhelmed by the assaults of vice, mobile as the lightning flash, unstable as a bubble of water, like to a water drop upon the spike of a grass haulm, like to the flush of the evening sky, like to the vision of a dream, subject to dissolution by rot or fall, sooner or later perforce to be abandoned Who knows, father and mother, who is to go first, who is to go last? Therefore I am fain, with your leave, father and mother, to shave my head before the Saint and go into the Order "

¹ Payama, perhaps best rendered as 'delightful' (Sanskrit *prajāla* or *rañjala*), entailing a word play with the following *raja* a-b-l-e It may also be 'jewel' *ratna*

² The *Ficus glomerata*

Then his father and mother said to Prince Goyame
 "Lo, child, there are these thy wives, peer to thee, peer in complexion, peer in age, peer in the qualities of loveliness, shapeliness, and bloom, sprung from peer royal stocks, then with them, child, enjoy the full delights of mortal love, and afterward, when thou hast had thine enjoyment of delight . . . go into the Order."

But Prince Goyame said to them "It is in sooth as you tell me, father and mother, that there are these my wives . . . and afterward . . . I should go into the Order. But in sooth, father and mother, the delights of mortal love are impure inconstant, streaming with vomit, gall, slime, seed, and blood foul in inward and outward breath, filled with hideous urino, dung, and pus, born of faces, urine, slime, water, mucus, vomit, gall, seed, and blood, unsure, undetermined, inconstant, subject to dissolution by rot or fall, sooner or later perforce to be abandoned. Who knows, father and mother, who is to go first who is to go last? Therefore I am fain to go into the Order."

Then his father and mother said to Prince Goyame
 "Here, child, is very much gold unwrought and wrought, come from thy grandfather, great grandfather, and great great grandfather, pewter, possessions of present store of gems, pearls shells coral, and rubies, sufficient even to the seventh generation, to be given away at pleasure, enjoyed at pleasure, apportioned at pleasure. Now child enjoy the full store of rich entertainment meet for man, and afterward, when thou hast had the enjoyment of thy fortune go into the Order."

But Prince Goyame said to them "It is in sooth as you tell me father and mother, that here is very much gold and afterward I should go into the Order. But in sooth, father and mother, gold unwrought and wrought and rubies are the prey and common property of fire, thieves, kings, heirs, and death, subject to dissolution by rot or fall, sooner or later perforce to be abandoned. Who knows, father and mother, who is to go first, who

is to go last? Therefore I am fain to go into the Order

Then the father and mother of Prince Goyame having prevailed not upon him by many declarations discourses addresses and entreaties in accord with sense enjoyment now spoke to him in discourses on the contrary of sense enjoyment arousing fear and horror of discipline 'Child the Niggantha doctrine is true sublime absolute perfect rational pure it cuts out arrows it is a path of success a path of salvation a path of issue a path of extinction a path void of all grief It is single in its view as a snake¹ single of edge like a razor², as barley corns of iron to chew, tasteless as mouthfuls of sand³ like the great river Ganges if one would go against its current hard to traverse as the ocean to swim Sharp to tread heavy to support like a sword edge to walk upon is the observance thereof To Niggantha friars child, it is not allowed to eat or drink fare prepared after their coming⁴ nor specially prepared fare⁵ nor purchased fare nor fare specially set aside⁶ nor specially cooked⁷ nor famine food⁸ nor rain food⁹ nor forest-food¹⁰ nor food of sickness¹¹ nor fare of

¹ *Eganta d'itthi* having single vis on — i.e. as applied to the snake having its eyes always open and directed toward its prey and as applied to the doctrine having absolute (unfailing) theories or insisting unswervingly upon its observance Cf Uttarādh xix 38

² *Dīra* means edge of a razor and series of observance of the law — i.e. the observance of the law does not admit of being negated

³ Allowing no enjoyment.

⁴ *Uḥa kammie* Sanskrit *dharmika* — food specially prepared for a begging monk after his arrival at a house

⁵ *Uddesā* Sanskrit *auddeśika* — specially got or dressed for some particular monk

⁶ Namely for begging monks in general

⁷ Namely for such ascetics generally

⁸ Food made ready for monks in time of famine

⁹ Food prepared for monks at times of heavy rain when they must not travel about for fear of hurting the swarming vermin in the roads

¹⁰ Prepared for friars living in forests

¹¹ Prepared for sick friars This and all the preceding kinds of food are not allowed to strict ascetics because they have been specially prepared the friar must accept only chance offerings

roots, of bulbs, of fruits, of seeds, or of green vegetables.¹ Thou, child, art wonted to comfort, not to discomfort; thou canst not duly bear cold, heat, hunger, thirst, the diverse distempers and diseases of wind, gall, and slime, or of the combined humours, the various harms of the sense-organs, the twenty-two sufferings and vexations² as they arise. Now enjoy the delights of mortal love, child, and afterward . . . go into the Order."

But Prince Goyame, thus bidden by his father and mother, said to them: "It is in sooth as you tell me, father and mother, that the Niggantha doctrine is true and sublime, and that afterward . . . I should go into the Order. In sooth, father and mother, the Niggantha doctrine is hard to observe for feeble fearful wights that cling to this world, and thiret not for the world beyond, for the vulgar folk; but for the valiant man there is naught hard therein to do. So I am fain . . . to go into the Order."

Then the father and mother of Prince Goyame, having prevailed not upon him by many declarations . . . in accord with sense enjoyment and to the contrary of sense-enjoyment, now said unwillingly to him. "Child, we are fain to see thee in royal state for but one day." And Prince Goyame yielded to his father and mother, and stood silent.

Then King Andhaga vanhi summoned the chamberlains, and said. "Make haste, Beloved of the Gods, to prepare for Prince Goyame a lavish royal anointment ceremony of great richness, worth, and splendour." And the chamberlains . . . prepared it.

Thereupon King Andhaga-vanhi, surrounded by many sheriffs . . . performed a very great royal anointment-ceremony over Prince Goyame with all kinds of waters from 108 pitchers of gold, and the same number of

¹ These last five kinds of food are forbidden, as containing the germs of life

² On these terms, *parisāka* and *avasagga*, see Hoernle's translation of the Uvās, p 84, and Appendix, p 47, Tattvartha sutra bhāṣya, ix 8

pitchers of silver of jewels of gold and silver of silver
and jewels of gold silver and jewels and of earthen
ware with all kinds of water of clay, of flowers of
perfumes of garlands of simples of white mustard with
full splendour brilliance might [assemblage attendance
majesty glory eagerness decoration of flowers perfumes
and garlands and clamour of ringing turyas with great
splendour brilliance might assemblage with great massed
beating of noble drums with loud pealings of trumpets
gongs * tambours kettledrums and other drums great and
small They raised to their heads their hands with joined]
palms [cried victory! triumph!] and said Victory¹
victory to thee O blessed one! Victory victory to thee
O happy one! Hal praise to thee! Conquer the uncon-
quered preserve the conquered dwell amidst the
conquered! [Be as Indra to the gods Camara to the
Asuras Dharaya to the Nagas the moon to the stars]
Bhorota to men! [Mayst thou preserve thy supreme life
free from harm and loss glad and joyful for many years
many hundreds and thousands and hundreds of thousands
of years!] Empire [custody lordship mastery supremacy
commandership and generalship do thou wield and main-
tain on dost them that are dear to thee in enjoyment of
abounding pleasures with sound of much constant dance
song music viols hand clapping cymbals stringed instru-
ments and beating of many drums and tambours] over the
city of Barava and likewise many villages mining settle-
ments townships [boroughs townlets thorps hamlets
trade towns hermits villages market towns store towns

¹ This extract is as given in the *Ovava* § 52 and the *Comm* on *Bhag* fol 819

The text reads *pana a padaka bheri glallari klara nuki*
hudukka nuraya munga dundubhi The *Comm* on *Ovava* and
Bhag explains *panava* as *bhanda patala* or small *patala* *pataka* as
the reverse of this *bher* as the *bg dī akh* or great *kālālā glallar*
as a broad shallow skin-headed drum or a double-headed drum
klaramuki as the *kakala* *nuraja* as the great *mardala* *munga*
as the *mardala* *dundubhi* as a *bg dī akka*

² Compare here *Ovava* § 53

and settlements ' ' 1]. Then they uttered cries of "Victory ! victory !

So Goyame became king, and dwelt great" . . .

And now the father and mother of King Goyame said " Say, child, what shall we give, what shall we bestow on thee? What is thy heart's desire and need? ' And King Goyame said to them " I desire, father and mother, to have a brush and a bowl³ brought from the Market of the Three Worlds,⁴ and a barber hired " So King Andhaga vanhi summoned the chamberlains and said to them " Go, Beloved of the Gods, take from the State treasury 300,000 pieces of treasure, with 200,000 thereof buy and bring a brush and bowl, and with 100,000 thereof hire a barber " Thus lidden by King Andhaga-vanhi, the chamberlains became glad and joyful They took from the State treasury 300 000 pieces of treasure, with 200,000 thereof bought and brought a brush and bowl, and with 100,000 thereof hired a barber Then the barber, being hired by the chamberlains, became glad and joyful

He bathed himself and came to King Andhaga vanhi, and, clasping his hands, said to him " Shew me, Beloved of the Gods what I am to do ' Then King Andhaga vanhi said to the barber " Go, Beloved of the

¹ This list is interesting but obscure The terms used are *gīma* (Sanskrit *grīma* village see above note on p 33) *gara* (Sanskrit *lāra* mining town), *nagara* (popularly derived from *na lāra* 'a place where taxes are not levied) *klāda* (Sanskrit *kheṭa* glossed as *dhul'prik'ra*, earth walled) *karvada* (Sanskrit *karvaṭa* glossed as a mean town) *madamba* (explained as a place with no other *sanniveśa* or trading settlement nearer than $3\frac{1}{2}$ *yojanas*) *do a mula* (Sanskrit *drona mukha* explained as a place to which there is access by land and water) *pattana* (explained by some as having access by water or by land by others as a place of jewel mines) *assama* (Sanskrit *īrama* a village of hermits) *nagara* (market village) *sa taka* (a place of safe keeping for goods) and *sa nūsa* (Sanskrit *sanniveśa* a traders or herdsmen's settlement)

² See p 13

³ The equipment of the Jain friar See above p 3

⁴ *Kuttiya* an obscure word somewhat improbably explained by the Conm as from the Sanskrit *ku trika*

Gods, wash thy hands and feet to perfect cleanness in fragrant perfumed water, wrap thy face in a white cloth of four folds, and cut off the ends of Prince Goyame's hair in meet wise for withdranal from the world, save for a space of four fingers." Then the barber, thus bidden by King Andhaga-vanbī, became glad and joyful . . . and promised obedience. He washed his hands and feet in fragrant perfumed water, wrapped his face in a clean cloth, and with exceeding care cut off the ends of Prince Goyame's hair . . . Then the mother of Prince Goyame received the ends of his hair in a precious swan-figured¹ robe, washed them in fragrant perfumed water, poured over them fresh gośīrsa-sandal, tied them up in a white cloth, laid them in a jewel-casket, laid this in a box, and then, pouring forth tears like strings of jewels, showers of rain, or sindavāra blossoms, or broken pearl-ropes, weeping, wailing, and lamenting, spoke thus: "Lo, this is our last sight of Prince Goyame in high estate, in festivals, in births, in tithis, in holidays, in sacrifices, in days of the moon's change."² Then she laid it down beneath a cushion.

Now Prince Goyame's father and mother made ready a throne descending towards the north. Twice and thrice they bathed him with white and yellow pitchers, rubbed his limbs with downy, soft cloths dyed with fregrant saffron, anointed them with fresh gośīrsa sandal, bound upon him a swan-figured robe that might be lifted by the breath from the nostrils,³ tied round him a hāra and half hāra, a single āvali⁴ and half āvali, the same of pearl āvalis, the same of

¹ *Harīṣa lakṣhana*, glossed both as above and as 'white' See *Kaṇḍambarī*, Bombay Sanskrit Series, pp 8, 9

² The Comm. on the Nāy and Bhag (fol 822) gives an example of tithi festivals the *Madana trayodaśī*, of holidays (*chana*, Sanskrit *kṣana*) the *Indrotsava*, of sacrifices (*janna*, Sanskrit *yajna*) the *Naga pūja*, and of *parva* festivals the *Karttika parvama*

³ The Bhag (fol 822) adds the description 'ravishing the eye, possessed of meet colour and touch, surpassing the softness of a horse's foam, worked at the corners with embellishment of brilliant gold, exceeding precious'

⁴ The Comm. on Bhag (fol. 823) says that the 'single *avalī*' is a series of different gems, the 'gold *avalī*' of gold and gems

gold avals, the same of jewel avals, a fall reaching to his feet, rings, bracelets, upper armlets and arm jewels, ten finger seals, a sash, ear rings, a diadem studded with cresting gems and jewels, and a godlike flower chaplet, they laid upon him perfumes of sweet scents from Dardara and Malaya, and they decked and adorned him, like the Tree of Desire, with a fourfold knotted, wreathed, crowded, and twined garland. Then King Andhaga vanhi summoned the chamberlains, and said "Make haste, Beloved of the Gods, promptly, swiftly, and speedily bring hither a litter of a thousand men's burden¹. And the chamberlains glad and joyful brought it. Then Prince Goyame mounted the litter, and sat down upon the goodly throne thereof with his face toward the east. Then Prince Goyame's mother, having bethed, mounted the litter, and set down on a fine seat at his right hand. Then Prince Goyame's foster mother, taking the brush and bowl, mounted the litter and sat down on a fine seat at his left hand. Then a goodly damsel, charming of attire as an abode of Love², skilled in fitting courtesies whose twin breasts were closely joined and stood out well rounded high and plump, took an umbrella garlanded with Lorenta flowers, white as snow, silver, jasmine, or the moon and stood gracefully bearing it behind Prince Goyame. Two goodly damsels mounted the litter, and taking yal tail fans delicate fine, and long of hair, like a foam mass of ambrosia churned of shells, jasmine, and water drops, on figured staves brilliant with divers gems gold, jewels, and precious refined gold stood gracefully bearing them on either side of him, a goodly damsel mounted the litter, and taking a fan, the pure staff whereof was studded with moon stones, diamonds, and beryls stood in front of him towards the east, and a goodly damsel mounted the litter and taking a lustrous silver pitcher filled with

¹ A description of the litter is here omitted. It is very similar to that of Goyame's palaces above.

² See above p. 15. The same is to be supplied for the other damsels.

puro water and shaped likn the great mouth of a furious elephant, stood on the smth-eastern side of him.¹

Now Prince Goyame's father summoned the chamberlains and said: "Make haste, Beloved of the Gods, to summon a thousand goodly young waiting-men of the harem who are peer, peer in complexion, peer in age, decked with ornament of onnkind." They . . . summoned them. Then the goodly young waiting-men, summoned by the chamberlains of King Andhaga-vapñi, became glad and joyful, bathed themselves . . . decked themselves with ornament of one kind, came toward King Andhaga-vapñi, and said to him: "Shew us, Beloved of the Gods, what we arn to do." And Andhaga-vapñi said to the thousand goodly young waiting-men: "Go, Beloved of the Gods, convey Princen Goyame's litter of a thousand men's burden." And the thousand goodly young waiting-men, thus bidden by King Andhaga-vapñi, became glad and joyful, and conveyed Prince Goyame's litter. . .

In front of Prince Goyame as he rode upon the litter . . . there went firstly, in due order, these eight symbols of fortune—to wit, a svastika, a śrīvatsa, a nandjāvarta, a vardhamānska,² a state seat, a pitcher, a fish, and a mirror. [³After these there went in front, in due order, a full pitcher and jar, a divine umbrells and banner with yak-tails, delightful to see, visible as far as sight went, and a wind-stirred banneret of victory, upright, piercing the sky. After these there went in front, in due order, a tall stainless umbrells with a stainless staff glistening with beryls, adorned with a drooping garland of korenta blossoms, like the moon's orb, a lofty and stainless umbrells, and a noble

¹ There is here some divergence from the Bhag (fol. 826), where of the two last damsels the first stands north-east of the prince and the second south-east of him, while their functions are transposed.

² The *nandjāvarta* is a peculiar geometrical pattern (see Colebrooke's Miscellaneous Essays, ed. Cowell, vol. II., p. 190). The *śrīvatsa* diagram resembles a flower of four petals arranged at right angles one to another. The *vardhamānska* is variously explained; it seems commonly to have had the shape of a pair of saucers.

³ The following passage is from *Ovavāi*, § 49 *et seq*

throne with a gemmed and jewelled footstool conveying his slippers, and surrounded by many lackeys, waiting men, and footmen. After these there went in front, in due order, many bearers of staves, pikes, bows, yak tails, nooses, books, boards, stools, lyres, oil jare, and caskets. After these there went in front, in due order, many wand bearers,¹ shavelings, wearers of hair crests and hair tufts,² bearers of peacock's tails,³ jesters, hubbub makers, sayers of soft speech, love players, jokers, buffoons, merry men, reciting, singing, dancing, talking, holding forth, watching and observing, and uttering cries of "Victory! victory!" After these there went in front, in due order, 108 fine high bred horses, of the age possessed of speed, with eyes like harimel⁴ buds or jasmine, with active, lively, swift gait of springing tread, graceful tread, and prance,⁵ trained to speed of pace in leaping, springing, galloping, trotting and three foot walk, wearing goodly ornaments bound and swinging gracefully on their necks,⁶ brilliant with mouth ornaments, tassels, and roundels,⁷ decked on the hips with the rods of yak tail fans, and led by goodly young lackeys. After these there went in front, in due order 108 elephants

¹ *Da li o*, probably some religious order like the modern *Dar lis*

² *Jalino* Compare the *Jatilas* of Buddhist legend

³ An order cognate or identical with the Jains

⁴ An unknown plant, possibly the Sanskrit *arimeda* (generally denoting the *Acacia farnesiana*)

⁵ Three obscure terms of horse training *caneuccija liliya*, and *julija*

⁶ So the Comm., understanding *lima* as *rariya* but the Guj renders it *dinnau* bridle understanding the words as wearing swinging bridles and goodly ornaments bound on their necks

⁷ This rendering assumes the correctness of one gloss upon the reading *ahilini* which is also glossed as saddle not to mention a variant *amilina*

⁸ *Til isaga* (Sanskrit *sthishka* see Leumann's note. In Jain literature at all events it seems to mean rounds like mirrors. Thus in the *Anuttaravajra* *Abhayadeva* glosses it as mirror shaped figures such as are in cuirasses (*sphurika*). In the *Kālimbari* (p 18 of Larab's edition) *sthishka* seems from the context to signify round patches (of saffron daubing) and from this may be derived the meaning (*sthishka* = *hasta bimba*) found in Sanskrit lexica.

half tamed and half wild having tusks somewhat broad of surface and white and fixed in their bases as in golden cases¹ decked with gold gems and jewels. After these there went in front in due order 108 chariots bearing umbrellas banners bells flags and fine arches amid strains of music overspread with nets bearing bells made of gold studded beams of *divera tim-a*² trees from the Himalaya hilt with felloes featly cased in iron bearing rounded and close set poles drawn by numerous goodly horses duly guided by skilful men and deft charioteers adorned with thirty two³ quivers bearing armour and lestoons filled and prepared for battle with bows arrows other weapons and cuirasses. After these there went in front in due order a column of foot soldiers equipped with swords three tongued pikes spears javelins one tongued pikes maces clubs and bows. After these King Andhaga vanhu his breast featly adorned with covering of pearls his face aglitter with earrings his head agleam from his crown a lion of men lord of men Indra of men bull of men like a bull of human kings blest with splendour of exceeding majesty and brilliant riding upon the goodly shoulder of an elephant with an umbrella garlanded with Lorenta blossoms held over him with goodly white yak tail fans fanning him a lord of men like Vaisravana like the lord of the gods widely renowned for splendour followed in his course by a fourfold⁴ army filled with horses elephants chariots and goodly warriors set forth on his way toward the park Nandavavane. Then in front of King Andhaga vanhu's son Goyame came great horses and horse-riders on both sides of him elephants and elephant riders and behind him a crowd of chariots and then Goyame with pitchers uplifted and fans held towards him a white umbrella raised and horse hair flappers waving over him with full splendour went forth into the midst of the city of Barava.

¹ See Hoernle's translation of Uvas., 2, 101 note

² The *Dalbergia ougetiana* s

³ A variant is *thirty six*

⁴ Viz comprising cavalry elephants, chariots and infantry

Meditation,¹ vigorously seize the banner of achievement, O hero, and in the mid-arena of the threefold world bring shadowless supreme absolute knowledge! win to redemption, the supernal seat, by the uncrooked way of beatitude commanded by the excellent Jina, smiting the host of sufferings, overcoming the vexations, disturbing the group of sense-organs! May there be no hindrance to thy religion!" Then they uttered again and again-auspicious cries of "Victory, victory!"

So Prince Goyame went forth into the midst of the city of Bāravaī and made his way toward the park of Nandanavano; then he lighted down from the litter of a thousand men's burden. His father and mother now led forward Prince Goyame towards the Saint, thrice walked round him from right to right, praised and worshipped him, and said: "This, Beloved of the Gods, is Prince Goyame, our only son² . . . As the blue lotus, the day-lotus, or the night lotus, born in the mire, grown amidst the water, is stained not with defilement of mire, so Prince Goyame, born in love, grown amidst enjoyment, is stained not with defilement of love or of enjoyment. Beloved of the Gods, he is stricken with terror of life's wanderings, fearful of birth, age, and death, and he is fain to shave his head before thee and go from household life into the Order of homeless friars. So we bestow on thee the gift of a disciple, Beloved of the Gods; prithee accept it."

Thus bidden by Prince Goyame's father and mother, the Saint duly gave assent to the matter. Thereupon Prince

1884, pp. 93, 97) quotes Govindānanda's explanation in his gloss on Śaṅkara's *Brahma-sūtra bhāṣya* II ii 33, which is similar to the account in Colebrooke's *Miscellaneous Essays* (vol ii, ed Cowell, p 408), both being apparently somewhat inaccurate

¹ The *sulla jhāna* (Sanskrit *sulla dhyāna*) is a form of ecstasy, supposed to dissipate the *karma* affecting the soul, and to bring about its immediate deliverance. The devotee has to ponder upon several or one of the objects discussed in the Scriptures under its several logical categories, while checking his breath and holding his body and eyes motionless.

² As above, p. 40

Goyame departed from before the Saint to the north eastern side of him, and with his own hands doffed his ornaments, garlands, and finery His mother received them in a swan figured robe, and pouring forth tears like a rope of gems, or showers of rain, or sindura flowers, or a broken pearl string, weeping, wailing, and lamenting, she said. "Thou must strive, child, thou must labour and put forth thy might, in this matter there must be no eloth, may this path likewise be ours" So Prince Goyame's father and mother, having praised and worshipped the Saint, went back by the way whereby they came forth

Then Prince Goyame with his own hands plucked out his hair in five handfuls, and went towards the Saint, thrice walked round him from right to right, praised and worshipped him, and said "The world is afflcker, sir, the world is aflame, sir, the world is afflcker and aflame, sir, with age and death Even as a householder when his house is on fire takes thence some treasure of small mass and great worth that is therein, and goes aside with it, thinking that this which he has put away for himself will be in far or near life¹ to his weal, pleasure, comfort, and bliss afterward, so thus my one agreeable treasure of righteousness which I have put away for myself will cut short my life wanderings Therefore I am fain to be taken into the Order by thyself, Beloved of the Gods, to be given the tonsure by thyself, to be trained by thyself, to be taught by thyself, to have thyself preach to me the law treating of right conduct, seeking of food, discipline, fruits of discipline, observance, practice, pilgrimage, and measure"

Then the Saint himself took Prince Goyame into the

¹ *Pacch* : *par* is *loc*, explained as in a future or in the present life, a variant *pacch* *surassa*, regretful is also mentioned by the Comm

* These terms are (a) *āyāra*, Sanskrit *acāra*, the religious life generally especially study (b) *goyara* Sanskrit *gocara* the begging of alms (c) *vinaya*, monastic discipline (d) *venaya* Sanskrit *tainayika*, the results of *vinaya*—*eg*, the dissipation of *karma* in the soul (e) *carana* and (f) *karana* on which see pp 89 note 8 (g) *gīyā*, Sanskrit *gītrī*, pilgrimage and (h) *may*, Sanskrit *matra*, limitation of food

Order, himself gave him the tonsure himself, reached to him the law showing him how he should walk how stand how sit how lie, how feed himself, how speak, how show forbearance whenever he uprose towards breathing things born beings live things and animals ¹ how be in this matter without sloth, and Prince Goyame, hearing from the Saint this godly instruction duly undertook it walking standing according to his bidding *

So Goyame became a friar heedful in walking [² in speech in seeking food in taking up and laying down articles of equipment and vessels ⁴ and in dropping ordure urine spittle mucus and dirt guarded in mind speech and body guarded guarded in bodily organs guarded in continence] and abode observing this Niggantha doctrine And it befell that in the presence of the Saint Vriṣṭhanemi and Elders of such sort ⁵ Friar Goyame studied the Laws of Peace and others ⁶ also the Eleven Scriptures

¹ *Ia a* (Sanskrit *prāṇa*) *bl ja* (Sanskrit *bhūja*) *ra* and *satta* (Sanskrit *sattva*) are explained by the Comm. as respect vely creatures of from two to four organs tree creatures of five organs and the living atoms of earth water fire and wind

² Here follows in the *Nāy* a long episode (pp. 93-3, 7) in which the flagging enthusiasm of the prince is stimulated anew by a tale of his former life

³ See *Ovaval* § 97 *Bhag* fol 161

⁴ The terms *bl a da* and *matta* are not very clear The Comm. on *Ovaval* § 97 besides the above interpretation proposes to take *bha la-matta* together as generally equipment or *bhanda* as equipment or earthen vessels and *satta* as a bowl. *Bl a da* often signifies pottery

⁵ *Taḥar ra* etc. of the right kind proper Compare *Tath gata* and see *Journ. R. Asiatic Society* 1893 p. 103 f

⁶ The six *Āvaśyakas* or Laws of Necessary Ritual, of which the *Samayika* are first The latter word is explained in the scriptural commentaries as from *samaya* (see Hoernle's note translation of *Uvās* p. 31) Some older authorities however such as Umasvati in the *Tattvartha-sūtra* bhāṣya and Samantabhadra in his *Ratnakaranda śrāvaka-cāra*, more plausibly connect it with *samaja* the hour or devotional office of Jains (cf. *aad jila* from *udaja* Samantabhadra writes *samajika*) To observe the *Samayika* properly the worshipper

and ahoda exercising himself by many fasts until the fourth, [sixth, eighth, tenth, or twelfth meal, or allowing but one meal in one month or half a month¹]

In those days, at that time, it befell that the Saut set out from the city of Baravai, from the Nandanavane, to travel about in outar countries. And it befell that Friar Goyame made his way toward the Saint Ariththanemi, praised and worshipped him, thrice walked round him from right to right, and said "I am fain, with thy leave, sir, to abide observing a month's Monastic Standard², [if it please thee, Beloved of the Gods, make no stay." So Friar Goyame, being given leave by the Ascetic, and becoming glad . . . worshipped him, and abode observing a month's Monastic Standard. He duly with [thought, word, and] body underwent, maintained, accomplished, absolved, completed, announced, observed, and fulfilled to order, according to the scripture, to the rule, and to the way, according as was right and meet, a month's Monastic Standard, and after so doing he made his

should withdraw in the early morning at mid day, and at evening into a quiet spot, where with motionless body (squatting or standing in the *lajotsarga* pose) and folded hands he meditates fixedly upon his soul, the divinity of the Jina, etc., thrice bowing his head four times to each of the four quarters. For details of the modern ritual see Jaina tattvadarśa Hindi edition, p. 376. The other *Āvaśyakas* are singing hymns to the twenty four Jinas (*stavana*), worship (*bandan*), confession of sin (*pratikramana*) and *lajotsarga*. Observe the mention of the 'Scriptures' (*Angas*)—an anachronism.

¹ As Jains usually take only two meals in the day a fast until the fourth meal signifies denial of food for a day and a half and would be reckoned as one *upvāsa* and similarly with longer fasts.

² Some details as to the austerities practised in the 'Monastic Standards' are given in the Comm. on *Ovavā*, v. 24.

³ The rest of the story is taken from Bhag., fol. 163 f, the rubric in our text being *In the same mode as Khandac he underwent the twelve Monastic Standards, also the Gunarajana mortification, in the same way entirely, in the same wise as Khandac he pondered, took fare well, together with the Elders mounted Setlunja (came to his death) by a month's starvation. His period was twelve years (and so forth) until he is satisfied*.

way toward the Saint, praised and worshipped him, and said "I am fain sir, with thy leave, to abide observing the two months' Monastic Standard, if it please thee, Beloved of the Gods make no stay (Here in the same manner, are described the Standards of two three four, five six, and seven months each then firstly, one of seven days and nights, secondly, one of seven days and nights thirdly, one of seven days and nights, then one of a day and a night then one of one night) "Then having fulfilled the one night's Monastic Standard, Friar Goyamo made his way toward the Saint worshipped him, and said "I am fain sir, with thy leave, to abide observing the mortification of the Gunarayana year, if it please thee Beloved of the Gods, make no stay So Friar Goyamo, being given leave abode observing the mortification of the Gunarayana year—to wit, in the first month he constantly mortified himself by fasts until his fourth meal, while by day he sat in the utkutaka posture¹ facing the sun and scorching himself on a scorching ground and by night he sat naked in the virasana pose², in the second month he constantly mortified himself by fasts until his sixth meal, while by day he sat in the utkutaka posture facing the sun and scorching himself on a scorching ground and by night he sat naked in the virasana pose, (and so forth, until) in the sixteenth month he constantly mortified himself by fasts until his thirty fourth meal while by day he sat in the utkutaka posture facing the sun and scorching himself on a scorching ground, and by night he sat naked in the virasana pose So Friar Goyamo fulfilled the mortification of the Gunarayana year and after doing so he made his way toward the Saint, praised and worshipped

¹ Probably the *utkatasana* of the Yogic texts, in which usually the devotee kneels with toes gripping the ground and heels upward with the anus resting on the heels and the hands grasping the knees.

² The devotee kneels on one leg the other leg being in the posture of sitting each foot is touching the thigh of the other leg the hands hang downward According to other authorities he should squat with his legs folded under him and hands laid one upon another and resting upon his foot

him, and abode exercising himself by many fasts in divers mortifications

So by this noble abundant, zealous, earnest, happy, blissful, lucky auspicious, splendid, lofty, magnificent excelling exalted, stately mortification Friar Goyame became withered, wizened, fleshless, he became a mere frame of bone and skin, he grew so that his bones rattled emaciated, overspread with veins. It was by force of spirit alone that he walked and he halted. He was faint after speaking, and in speaking, and before speaking. As for sooth a cart full of sticks or of leafage, or of oil seed and jars and leafage, or of castor oil sticks or of coals, that has been put out in the heat and dried up goes with a creaking and halts with a creaking so Friar Goyame went with a creaking and halted with a creaking, being piled high with mortification and piled low with flesh and blood, and like a fire confined within a heap of ashes he shone mightily with glow, with lustre, and with splendour of glowing lustre.

In those days, at that time (the city was Burava, the arrival of the Saint took place, and so forth until) the congregation went home. Now it befell that while Friar Goyame at the hour of midnight was holding a religious vigil, there arose in him the following inward pensive [eager, mental resolve] "Truly I by this mortification am faint. I go with a creaking and halt with a creaking. But I have yet within me energy, work, power, vigour, manly force, prowess. So forasmuch as I have yet within me energy and forasmuch as I have abiding for teacher of the Law and instructor in the Law the Saint Arutthanemi, the Conqueror, the seeker of weal¹, now therefore on the morrow when the night shall have lightened into dawn and the sun shall arise in golden lustre, where unto tenderly open the eyes of the full day lotuses and water lilies,² like in hue to the red asoka or to the ruddy

¹ *Suhattā*: interpreted both as *suh rti*: seeking weal and as *su last*: noble elephant

² *Utpal*: the blue lotus (*Nymphaea caerulea*) and *lamala* the *Nelumbium*. The Comm. however understands *lamala* as 'deer' (cf. *śeṣa*). The *kimsuka* is the *Butea frondosa* the *gunja* is *Abrus precatorius*

tint of kimpūkaś, parrots' beaks, or cleft gunja berries, the awakener of the bushy lotus-pools, the thousand-rayed marker of day, gleaming with brilliance, it will be best for me to praise, worship . . . and wait before the Saint; and then, having gotten leave of him, to take upon myself the five Great Vows,¹ to ask forgiveness of the friars and nuns, and with godly Elders of such sort to climb slowly up Mount Pundarik,² which is like to a mass of clouds, a meeting-place of the gods; and there I will look to get me a clean dais of earthen blocks, spread a bed of darbha grass, and sitting thereupon in the pīṭhagaya condition,³ renouncing food and drink, I will wait without eagerness for death by wasting away in starvation." Thus he pondered, and on the morrow . . . he made his way toward the Saint . . . and waited before him.

"O Goyamol" said the Saint to him, "verily, when thou, Goyame, at the hour of midnight wast holding a religious vigil, there arose in thee the following inward . . . resolve: 'Truly I . . . will wait without eagerness for death by wasting away in starvation'; and thou art come speedily to me. Verily, Goyame, the matter is indeed right. Therefore, Beloved of the Gods, if it please thee, make no stay."

Then Friar Goyame, being given leave by the Saint, became glad and joyful . . . rose up, thrice walked round the Saint from right to right . . . worshipped him, took upon himself the five Great Vows, asked forgiveness of the friars and nuns, and together with godly Elders of such sort climbed slowly up Mount Pundarik . . . There he looked to get him a clean dais of earthen blocks and a clean spot

¹ Namely, the vows to do no hurt, to speak only what is kindly, wholesome, and true, to steal not, to observe continence, and to have no possessions—*ahimsa-suntasteya brahmacaryaparigraha*

² An ancient name for Mount Śatrumjaya (Settumja) in Gujarat. In the Bhagavatī Khandas is beatified on Mount Viṇḍe (Sanskrit Vipula), near Rājagṛha and Buddha gayā, as are some of the protagonists in the Antagada-dasas

³ A posture in which the devotee sits motionless awaiting death. See Āyār, I vii. 8 19; Bhag, fols 160, 171, Nāy, p 376, etc.

for easing nature, spread a bed of darbha grass, sat there upon with his face to the east in a squatting posture raised to his head the ten fingers of his hands clasped before his forehead with joined palms and said "Homage be to the Saints, the Lords" homage to the Saint Arutthanemi³!

I where I am give praise to my lord where he is, may my lord where he is behold me where I am⁴! Thus having praised and worshipped, he said "Already in the presence of the Saint Arutthanemi have renounced for all my life all harm to living things [false speech taking of goods not given, lying with woman possession of goods, wrath pride deceit and lust, passion wrath, strife, slander, tale bearing, evil speech, displeasure, pleasure guile and wile, and] sting of false vision⁵, and now, in presence of the Saint, once more I renounce for all my life all harm to living things. I renounce for all my life all the four kinds of food, meat, drink, sweets, and dainties. This body, which, though agreeable is touched [by distempers and diseases, sufferings and vexations,] I do by my last breathe surrender. So he abode in the pravagaya condition, renouncing food and drink, waiting without eagerness for death by wasting away in starvation. Then Friar Goyama, having in the presence of the Saint and Elders of each sort studied the Law of Peace and others, likewise the Eleven Scriptures, and having fulfilled the period of friarship for twelve full years, wasted himself away in starvation, withheld from himself sixty meals, made confession and retraction,⁷

¹ *Sampaliyanka* glossed as *padmasana* which in logic texts is a posture in which the devotee squats on the ground with legs folded the right leg being on the left thigh and vice versa, while the eyes are fixed upon the tip of the nose. The position of the arms varies.

² Supply the usual list of epithets p 11 down to attained

³ Supply the same list but reading sought to be attained

⁴ On these terms see SBC xiii pt. I p 82 note and Journ. R. Asiatic Society, 1898, p 104

⁵ See iv, p 881

⁶ *Micci i-damsana-salle*—i.e. heresy

⁷ See Hoernle's translation of Uvas, s. 86 and note, Tattvartha sutra bhāṣya ix 27

fell into a trance, and in due course came to his death. Thereupon the reverend Elders, seeing that Friar Goyame had come to his death left his body as was meet on extinction. They took his bowl and garments, and slowly went down Mount Pundarie, and took their way toward the Saint, praised and worshipped him, and said - "Truly, Beloved of the Gods, thy disciple Friar Goyame was by nature gracious, by nature peaceful, by nature little given to wrath, pride deceit, and lust, full of soft tenderness, gentle,¹ gracious, refined. Now, by thy leave Beloved of the Gods, he has taken upon himself the five Great Vows, asked forgiveness of the friars and nuns and in due course come to his death. Here, sir, is his religious equipment." Then the lord Varadatto² praised and worshipped the Saint and said to him "Truly Beloved of the Gods, whither has gone, where has been reborn Friar Goyame thy disciple, who in his death month has come to his death?" "O Varadatto!" said the Saint to him, "truly Friar Goyamo my disciple, O Varadatto was by nature gracious. Now, by my leave, he has taken upon himself the five Great Vows made confession and retraction, fallen into a trance, come in his death month to his death, and been reborn as a god in the Accne paradise.³ There it is declared that some gods dwell for twenty two *sigarovama* periods, and there it is declared that Goyame shall dwell as god for twenty two *sigarovama* periods."⁴

¹ *Alīne*. See Hoernle's translation of Uvas p. 70 note.

² The chief disciple of Arishtanemi. Here his name is to be substituted for that of Goyame (Gautama Indrabhuti), the *gana dāra* of Mahavira.

³ The *Acjula kalpa* the twelfth paradise of the Vaimānika order of gods. See Cosmographic Appendix.

⁴ A *sigarovama* period is 1 000 000 000 000 000 times as long as a *paliovama* period—i.e. according to some the time necessary to empty at the rate of one hair in every century a well of 100 *yojanas* in every dimension so densely packed with hairs that a river could flow over them without any water sinking between them. According to others (e.g. Ratnasekhara, *Laghu ksetra samasa*, 92) a *paliovama* is the time needed to empty a cavern one *yojana* in every dimension and full of chopped hairs at the rate of one fragment per century.

Verily, sir, when Goyame's life force, existence, and dwelling time are spent, he will thereupon sink from godhead at the gods' world. And if thou askest whither he will go where he will be born, Varādatta, he will become beatified, enlightened, released, extinguished, and will reach an end of all his sorrows in Maha videha¹."

Such is the end of Goyame.]

"Verily this, Jambu, is the matter of the first lesson in the first chapter of the eighth Scripture, the Fortune of End winners, preached by the Ascetic."

(In the same way as Goyame *are to be described* to others—his father Vanhi, his mother Dharini, Samudde, Sagare, Gambhure, Thimie, Ayale, Kampille, Akkhobbe, Pasenai and Vanhi,* in the same course)

Thus the first chapter, ten lessons preached

THE SECOND CHAPTER.

"Tr, sir, in the second chapter . ." (*Here is to be inserted an introduction similar to that of the first chapter*)
 "In those days . ." (*It was in the city of Barava*
 Vanhi was the father, Dharini the mother

Akkhobbe forsooth, Sagare, Samudde, Himavante,
 and Ayale hight,

Dharane, Purave and eighth Abhicande

All the eight lessons are as in the first chapter. The mortification is the Gnnarayana the period sixteen years, they became beatified by a month's starvation on Satrumjaya)

Thus the second chapter, eight lessons preached

THE THIRD CHAPTER

"Tr, sir, in the third chapter . ." (*Here is to be inserted an introduction*) "Truly, Jambu, in the third chapter of

¹ See Cosmographic Appendix

² Or *Va* *ku* see p. 12

so 1st 8th Scripture there are thirteen lessons that were preached—to wit

ase, Anantasore Añyasene, Ambayaru Devasene, Sattusene

irano Gao,¹ Sannha Dinnmuke, Kuvae, Dinnu An
hithi

' If, sir, in the third chapter of the eighth Scripture the fortunes of 1st and 2nd winners there are thirteen lessons that were preached by the Ascetic what, sir, is the matter of the first lesson of the third chapter in the fortunes of 1st and 2nd winners that was preached by the Ascetic?

' Verily, Janilu in those days there was a city named Bhaddilapuro (A description is to be inserted)

' At the north eastern side of this city of Bhaddilapuro was a park named Sirivape.' (A description is to be inserted) Jiyasattu was the king In this city of

Bhaddilapuro was a gentleman named Nage, rich

unsurpassed' This gentleman Nage had a wife named Sulasu who was delicate goodly of form This

gentleman Nage had born to him by his wife Sulasu a boy named Anyase who was delicate goodly of form

attended by five nurses² and so grew in comfort as grows a fine campha tree close to a mountain cavern

Then when his father and mother saw that young Anyase was past eight years of age [they brought him] to a teacher

of the arts Then when his father and mother saw that young Anyase had passed his childhood he was

married by them in one day to thirty two daughters of excellent merchants peer to him Then the gentle

man Nage gave to young Anyase the following gift of gladness—to wit thirty two crores of unwrought gold

(and so forth as to Mahabbale until) he sat up in his noble palace enjoying [the delights of mortal love] In

those days the Saint Arithhanemi arrived The park was Sirivape The Saint abode The congre

² This is the same person as Gaya-sukumale

³ See Oraval § 11

⁴ As above p 28 Our text rubric refers back to Oraval § 10a

gation went forth Then of young Anjase (the same is to be told as of Goyame except that he studied the Laws of Peace and others also the fourteen Purvas and his period was twenty years the rest is the same until) he became beatified by a month's starvation on Mount Satrumjaya

Verily this, Jambu is the matter of the first lesson of the third chapter of the eighth Scripture the Fortunes of End winners that was preached by the Ascetic

(In the same way as Anjase *etc* to be described the others Anantasene Ajiyasene Anihayarin Devasene Sattusene six lessons, in the same course Their wedding gifts were thirty two each their period was twenty years *they studied* the fourteen Purvas and were beatified on Satrumjaya)

Thus ends the sixth lesson

In those days (It was in the city of Burava: The story is as that of the first chapter except that the king was Vasudeve the queen Dh rini The dream was of a lion The prince was Sarane The wedding gifts were fifty each He studied the fourteen Purvas his period was twenty years the rest is as in the case of Goyame until) he was beatified on Satrumjaya

Thus the seventh lesson

If sin (Here is to be inserted an introduction)

Truly Jambu in those days (It was in the city of Burava The story is to be told as in the first chapter, until) the Saint Arutthai em arrived In those days there were six friars brothers by one mother that were disciples of the Saint Arutthai em they were peer peer in complexion peer in age of the hue of a blue lotus or a buffalo's horn or indigo or flower of flax marked on their breasts with the srivatsa resplendent with flowery rings¹ *dh'e Nidakavara* Now on the day that these six friars

K su na k dal: bala dala glossed as resplendent with ear ornaments shaped like the lotus of the heart

² The son of Kubera or Varava a the God of Wealth

shaved their heads and went forth from household life into the Order of homeless friars, they praised and worshipped the Saint Arutthanemi, and said ' We are fain, sir, by thy leave, to abide for all our lives constantly mortifying ourselves by fasts until the sixth meal exercising ourselves with constraints and mortifications, if it please thee, Beloved of the Gods make no stay

So the six friars, being given leave by the Saint Arutthanemi abode for all their lives constantly mortifying themselves by fasts until the sixth meal

Now it befell that the six friars when the time came round for allowing themselves the sixth meal, read their own lections in the first watch of the afternoon [in the second watch they sat in meditation, in the third watch, without haste, or speed or hurry, they looked to the cleanness of their mouth cloths* and then of their vessels and raiment, then they wiped their vessels and then their raiment took them up, made their way toward the Saint Arutthanemi praised and worshipped him and said] " By thy leave, we are fain, as the time has come round for allowing ourselves the sixth meal, to go round by three open places in the city of Birava: [to the higher, the lower, and the middle orders seeking alms by gathering from house after house³], if it please thee

So the six friars being given leave by the Saint Arutthanemi, praised and worshipped him, sallied forth from his presence from the Sahassambhavane, and without haste went round by three open places

Now [two of them] that went round there by one open place entered the house of Devai, the queen of King Vasudera Queen Devai saw the friars drawing near She became glad arose from her seat thrice walked round them from

¹ See Bhag fol. 190 (to which our text rubric refers) Uvīs § 77 Uttaradh. xxvi The watch (*porisā*) lasts about three hours the first *porisā* beginning at noon

² A cloth tied over the mouth to keep out minute living creatures—*e.g.* insects.

³ *Samula e an* which according to Hoernle is to be corrected to *samudd e an* (as in some MSS) a view which finds support in the Pali *sapa l nan*

"Truly it was prophesied of me at the city of Polāsapuro by Aimutte the boy-friar in my childhood that I should bear eight sons, peer . . . and no other mothers in Bhārahe-vāso should bear such sons. But this proves herewith manifestly false. Other mothers in Bhārahe-vāso do indeed bear sons, peer . . . So I will go now to the Saint Ariṣṭhanemi and ask him of this prophecy." Those who pondered, and summoned the chamberlains, and said: ["Hasten, Beloved of the Gods, to have a goodly car of state yoked by skillful men with goodly young oxen which are like to one another in hoofs, tails, and horns of like marking, which are set off with gold-tasselled neck-cords, which are held in by a bridle of nose-cords bearing silver bells, made of cotton cord, and decked with fine gold, and which wear chaplets of blue lotus-flowers; let it be hung round with a network of divers gems and golden bells, fitted with a well-made, becoming, straight, seemly, deftly cut pole, supplied with excellent equipment, altogether fitting; and then bring back the report of my command."

Then Queen Devaī bathed herself . . . decked her body with ornaments of great and small price, and with a ring of handmaidens surrounding her she mounted the goodly car of state, went forth into the midst of the city of Bāravaī, and made her way toward the Sahassambavane park. Then she alighted from the car of state, and with the ring of handmaidens encircling her she made her way toward the Saint Ariṣṭhanemi, thrice [walked round him from right to right,] praised and worshipped him, then [courteously] waited with clasped hands before the Saint, neither very near nor very far, wishful to hear and worshipping, standing there.]

Then the Saint Ariṣṭhanemi said to Queen Devaī: "Verily, Devaī, when thou sawest these six friars there arose in thee the following . . . purpose "Truly it was prophesied of me in the city of Polasapure by Aimutte . . ." So thou art come hither into my presence. Verily, Devaī, the

¹ The rest of this and the next paragraph are as given in Bhag., fol. 789, and Uvās, § 206.

matter is indeed right Truly, Devai, there dwelt in those days . a gentleman named Nage in the city of Bhaddilapure, rich This gentleman Nage had a wife named Sulasā Of the lady Sulasā it was prophesied in her childhood by a soothsayer that she should bear dead babes Now Sulasā was from childhood a worshipper of the god Harinegamesi¹ She caused to be made an image of Harinegamesi, and every morning she bathed per-
 formed the lustratory rites, and with a moist robe² made flower offerings of great worth, fell upon her knees, did reverence, and thereafter took food and did her offices By the lady Sulasā's devotion, veneration, and obedience the god Harinegamesi was won over So in compassion for the lady Sulasā the god Harinegamesi made both her and thee to become pregnant at the same time Both of you together conceived, both were together big with child, both together bore babes But the lady Sulasā bore stillborn babes Then the god Harinegamesi in compassion for the lady Sulasā took away her stillborn babes in the hollow of his hand, and carried them to thee At that time thou too didst bear after nine months tender babes Thy children, Beloved of the Gods, he took away from thee in the hollow of his hand, and carried them to the lady Sulasā So these are in truth sons of thee Devai not of the lady Sulasā³

Then Queen Devai, having heard and listened to this matter from the Saint Arisṭhanemi, became glad and

joyful . . . She praised and worshipped the Saint Aṛiṭṭha-nemī, and then made her way toward the six friars. All six friars she praised and worshipped, her milk rising, her eyes streaming, her bodico spreading out, her bracelets splitting on her arms, the root-cells of her hair swelling like kadamba-flowers beaten by rain-showers. She looked upon the six friars with a fixed eye, gazed very long, praised and worshipped them, and then made her way toward the Saint Aṛiṭṭhanemī, thrice walked round him from right to right, praised and worshipped him, mounted her car of state, and set out toward the city of Bāravaī. She entered the city of Bāravaī, and made her way toward her own house, toward the outer audience-chamber; then she alighted from her goodly car of state, and made her way toward her own bower, toward her couch, and sat down upon her coach. Then in Queen Devaī there arose this . . . [thought]: "Verily I have born six sons, peer . . . like Nalakūvara; but I have not known joy of the childhood of even one of them. There is but Kanhē Vāsudeve, who comes hither to me every six months to do reverence at my feet. Happy then, righteous, working righteousness, fulfilled in their purposes, fulfilled of their tokens, are those mothers, I trow, that have such who are born from their own wombs, greedy for the milk of their breasts, sweetly babbling, lispingly prattling, encompassing from their waists their loins, childlike, and again and again with hands like tender lotus-flowers grasp them, and lying in their bosoms utter again and again most sweet and prettily prattling converse. But I am unhappy, unrighteous, working unrighteousness, for I have not gotten even one." Thus was she downcast [¹in the cogitations of her spirit], and brooded

Now Kanhē Vasudeve bathed . . . decked his body with ornaments of small and great price, and came thither to do reverence at the feet of Queen Devaī. He saw her to be downcast . . . and brooding, and laying hold of her

¹ Kay., p. 133, etc.

feet, he said "Erstwhile, mother, thou wert glad . . . to see me, why to day, mother, art thou downcast and brooding?" Then Queen Deva said to him "Verily, my son, I have born seven sons, peer . . . but I have not known joy of the childhood of even one Thou only, my son, dost come hither to me every six months to do reverence at my feet Happy then . . . ' (repeat as above, until) "I brood"

Then Kanhe Vasudeve said to her "Nay, mother, he not downcast nor brood I will strive so that a younger brother may be born to me" With these agreeable . . . words he comforted her, departed thence, and took his way toward the oratory¹ [He swept the oratory, looked to get him a clean spot for easing nature and a clean bed of darbha grass sat down upon the bed of darbha-grass, eet himself to keep a fast until the eighth meal, observing the continence of the posaha in the oratory, [having taken off his jewels and gold, laid aside his garlands and unguents of sandal, and put away his sword and mace, alone with none beside,] and eat with his mind fixed upon the god Harinegamesi When Kanhe Vasudeve's fast was coming to an end, the god Harinegamesi's seat shook Harinegamesi, seeing his seat shake put forth his cosmic² vision Then in him arose the following [thought] "Verily in the continent of Jambuddive, in Bharaha vase, in the southern half of Bharaha vase, in the city of

¹ *Posaha sala* the chamber where Jains hold the *posaha* This is the Sanskrit *upavasatha*, though often falsely Sanskritized as *proṣadha* or *paṇṣadha* It is a fast held on the eighth and fourteenth of each fortnight and on the days of new and full moon sometimes also on special occasions The worshipper withdraws from the world hears or reads the Scriptures or sits in devout meditation while withholding from himself the four kinds of food (viz., that which is eaten drunk, chewed or licked, corresponding to the terms in our text 'food drink, sweetmeats, and dainties) ornaments scent, snuff, flowers baths and unguents. See Hoernle's translation of *Uvas* p 32 and App p 39 also *Tattvartha-sutra-bhasya*, vii 16 The following episode down to Kanhe's prayer is taken *mutatis mutandis* from *Nāy*, p 139 et seq

² *Ohṭya* : Sanskrit *atadhi jñāna* see Appendix III.

Baravaī, in his oratory, Kaphe Vasudeve sits keeping a fast until the eighth meal, with his mind fixed upon me Truly it is best for me to reveal myself to him ' Thus he pondered Then he came down to the north eastern quarter, transformed himself by a magical mutation,¹ and spread himself out over numerous *yejanas* like a rod, of *ratnāṣṭ*,² diamonds, beryls, *lohitaḥṭa* rubies, cat's eyes, *hamsa garbha* crystal, garnets, *saugandhika* rubies, jasper, *ankas*, *anjanas*, silver, gold, *najana pñlakas*, crystal, and *ratnāṣṭ*, he cast away the gross atoms, and took to himself the fine atoms³ Then with the sublime, hasty, speedy, impetuous, swift, proud, rapid, triumphant divine course of the gods he made his way toward the continent of Jambhaddive, toward Bhurahe vase, toward the southern half of Bhurahe vase, toward the city of Baravaī, toward the oratory, toward Kanhe Vasudeve, and appeared in the sky, clad in fine robes of the five colours bearing bells And he said to Kanhe Vasudevo "I am Harinegamesi, O Beloved of the Gods Forasmuch as thou art sitting in thy oratory keeping a fast with thy mind fixed upon me, I have come speedily to thee, Beloved of the Gods Show me now, Beloved of the Gods, what I may do, what I may give, what I may seek, or what is the desire of thy heart Then Kanhe Vasudeve saw Harinegamesi apparent in the sky, and became glad and joyful, he went on with the

¹ *Icchvija samugghaṭṭanam samolannai* changes himself by a *vaiḥkriya samudghāta* Souls (*jīva*) are associated with five bodies *aud rīḥa* or gross, *karmāna* or body of atoms of *karma tayasa* or fiery body with the function of digestion, *aharaka*, or vehicle for transporting souls over space and *vaiḥkriya* or subtle motative form (see especially Tattvartha sūtra-bhāṣya ii 37 et seq) In a *samuḷghāta* of this kind the soul by a violent effort works off the peculiar atomic *karma* which forms its *vaiḥkriya* body throwing it out together with its own *jīva-pradeśas* or atomic points in space See especially Bhag ii 2 ul 1 4 and Comm., etc

² Some class of jewels, here glossed as usual 'karketana (chrysoberyl) etc'

³ After this the Nāy gives two alternative descriptions of the god's flight I have rendered the second

po ulia rites, then] clasping his hands, said "I desire, Beloved of the Gods, that a younger brother, born of the same mother, be given me." Then Hariṣegameśi said to him "Beloved of the Gods, thou shalt have a younger brother, born of the same mother, who shall fall from the gods' world. When he has passed his childhood he shall shave his head before the Saint Arutthanemi and go into the Order." Twice and thrice he spoke thus to Kāṇhe Vasudeva, and then went back by the way that he had come.

Then Kāṇhe Vasudeva went forth from the oratory, and took his way toward Queen Devai. He laid hold of her feet and said "Thou shalt have a younger brother to me, mother." With these agreeable words he comforted her, and went back by the way that he had come.

Then it befell that Queen Devai lay in a chamber of this sort¹ she saw a lion in her dream, and awoke she joyfully carried the unborn babe, and after nine months she bare a boy like of hue to the eumana blossom, the red bandhujivaka² distilled lac dye, the lush coral tree, and the early sun, dear to the eyes of all, delicate goodly of form, like an elephant's palate. (The birth is to be narrated in the same way as that of Prince Mehe,³ until) "For that this our child is like an elephant's palate, therefore be the name of this our child Gāya sukumāle." So the child's father and mother gave him the name of Gāya sukumāle. (The rest is to be told in the same way as of Mehe, until) 'ripe for enjoyment.

"Now there dwelt in the city of Baravai a Brahman named Somile. He was rich and [taught, kept in guard, retained, and went through] the Rīg veda, [the Yajur

¹ See above p. 16

² *Pentapetes platanicea*

³ Nay p. 169 *et seq.* cf. the story of Goyama above

⁴ This description is from Bhag. fol. 149. The first four epithets are *vīraś vīraś dhīraś pūraś* which seemingly correspond respectively to the conditions of Brahmanic study *aḥyāpana udgrāṇa dhīraś a adhyajayāś*. The Nighantū is probably that of Yaska. The Sastī tantra is a lost manual of the Sūkhya philosophy.

veda, the Sāma-veda, the Atharva-veda, fifthly the legends, sixthly the Nighaṇṭu, and the Four Vedas with their Angas and Upāṅgas and mysteries; he knew the six Angas; he was learned in the Saṁti-tantra; and in arithmetic, in the doctrine of the letters,¹ in grammar, in metrics, in etymology, in astronomy, and in many other doctrines of Brahmins and wandering friars] he was well established. This Brahman Somile had a wife named Somasirī, who was delicate . . . and he had a daughter, born to him of his wife Somasirī, a maiden named Somā, who was delicate . . . goodly of form and of exceeding shapeliness, [bloom, and] loveliness, exceeding fair of body. Now it befell once that the maiden Somā bathed . . . decked her body with ornaments of small and great price, and attended by many handmaid women . . . set forth from her own house and took her way toward the high-road. There she stood playing with a golden bat and ball. In those days . . . the Saint Arisṭhanemī arrived. The congregation went forth. Then Kāṇha Vāsudeva, having heard the matter of this tale, bathed . . . decked his body with ornaments of small and great price, and went out together with Prince Gaya-sakumāla upon the goodly shoulder of an elephant, with an umbrella garlanded with korenta blossoms held over him, with goodly white yak-tails fanning him, into the midst of the city of Bāravai, to do reverence at the feet of the Saint Arisṭhanemī. He beheld the maiden Somā, and marvelled at her shapeliness, bloom, and loveliness. He summoned his chamberlains, and said: "Go now, Beloved of the Gods, entreat the Brahman Somile, and take the maiden Somā and bestow her in the damsels' chamber of the harem. Then she shall become the wife of Prince Gaya-sakumāla." The chamberlains . . . bestowed her there.

Then Kāṇha Vāsudeva went forth into the midst of the city of Bāravai, [made his way] toward the Sahassambavane park . . . waited before [the Saint]. Thereupon

¹ *Śikṣhā-kappa*, glossed as the theory of the letters and their application.

the Saint Arutthanem before Kanho Vasudevo and Prince Gayn sukumale and that [mighty congregation preached various] doctrine Kanho went back Then Gaya sukumale, having heard the Law from the Saint Arutthanem

' (*Here the story is to be told in the same wise as of Mehe,*¹ repeating "Beloved of the Gods, I will say farewell to my father and mother," but omitting mention of the princesses, as far as "the task of carrying onward the succession of the line of our stock") "Then Kanho Vasudeve, having heard the matter of this tale, came to Gaya-sukumale, embraced him, clasped him to his bosom, and said "Thou art my younger brother, born of the same mother, now prithee, Beloved of the Gods shave not thy head nor go forth into the Order I will anoint thee with a great royal anointment ceremony in the city of Baravn."

But Gaya sukumale, thus hidden by Kanho Vasudeve, stood silent Then he spoke thus twice and thrice to Kanho Vasudeve and his father and mother "In sooth, Beloved of the Gods, the delights of mortal love are to be abandoned Therefore I am fain by your leave Beloved of the Gods to go forth into the Order"

Then Kanho Vasudeve and his father and mother having prevailed not upon Gaya sukumale by many [declarations] in accord [with sense enjoyment] now said unwillingly to him Child, we are fain then to see thee in royal state for but one day (*Here is to be told the withdrawal from the world in the same way as of Mahabale*¹ until "according to his bidding")

' So Gaya sukumale became a friar, heedful in walking guarded in continence Now in the afternoon of the day when Prince Gaya sukumale went into the Order he took his way toward the Saint Arutthanem thrice walked round him from right to right, praised and worshipped him, and said "I am fain, sir, by thy leave to abide observing the Great Standard of one night in the grave"

¹ And of Goyame, above

yard of Mahakale. If it please thee, Beloved of the Gods, [make no stay]" Then Friar Gaya sukumale being given leave by the Saint Arutthanemi, praised and worshipped him, sallied forth from the Sahasrambanano park from the presence of the Saint, and took his way toward the graveyard of Mahakale. He looked to get him a clean spot of ground and a clean place for easing nature, and obodo observing the Great Standard of one night his body bent a little forward [his limbs duly set in order, all his organs guarded, his arms stretched out, his eyes unwinking, his gaze fixed upon a single object,] his two feet placed together.

Now the Brahman Somilo went oot eastward¹ from the city of Baravai for fuel, and gathered faggots, darbha grass, kusa spikes, and leafy twigs, then he returned thence, and as he was passing neither very near nor very far from the graveyard of Mahakale, at the hour of evening twilight when very few men were about, he espied Friar Gaya sukumale. Then he recalled his spite, and fell into a rage, and said "Ho, this is Prince Gaya sukumale, desirous of the undesirable, [marked out for an ill end, marrer of the holy fourteenth day,² devoid of modesty, fortune, comfort, and honour,] who has abandoned the maiden Soma my daughter, born to me of my wife Somasiri, although no fault was seen in her nor shortcoming, and she was in her season, and has shaved his head and gone into the Order. Forsooth it were best then for me to wreak my spite on Prince Gaya sukumale." Thus he pondered, and having looked about him he took some moist clay, drew near to Friar Gaya sukumale, stuck it as an earthen bowl on Friar Gaya sukumale's head, took in a pot from a pyre flaming coals of khadira wood³ like blooming kimsuka flowers, and shot them upon Friar Gaya sukumale's head. Then in fear, [dread, terror, horror, and alarm] he departed speedily, and went back

¹ See Bhag. fol. 248

² Cf. Bhag., fol. 908

³ See Hoernle's translation of Uvas. p. 70

⁴ The *Acacia catechu*

⁵ See Uvas., § 256 etc

by the way that he had come. Then in the body of Friar-Gaya sukumāle there arose fiery, [¹abounding, violent, furious, vehement, grievous, bitter, and] intolerable pain; but he bore this fiery . . . pain without even a thought of wrath against the Brahman Somile. And as he bore this boundless fiery pain in a blessed spirit,² with fine resolution, by reason of the dissipation of his hindering Works he entered into the *apavva karana* stage³ which scatters the murk of Works, and in him arose boundless, supreme, [unchecked, unhindered, wide, perfect,] absolute knowledge and vision, and thereupon he became beatified, [enlightened, released, brought to perfect peace,] free of all sorrow. Then he was duly hailed by the gods that were near, and accordingly a divine rain of fragrant scented waters poured down, flowers of the five colours fell, cloaks were waved, and a divine sound of melody and minstrelsy was heard.

On the morrow . . . Kanhe Vasudeve bathed . . . decked his body with ornaments of small and great price, and riding on the goodly shoulder of an elephant, with an umbrella garlanded with Lorenta blossoms held over him, with goodly white yak tails fanning him, and with a numerous throng of mighty soldiers encompassing him, set forth into the midst of the city of Barava, toward the Saint Arutthanem. Now as he was going forth into the midst of the city, he beheld a man worn out, wasted of body by reason of age, faint, hungry, thirsty, feeble, and weary, who was taking bricks one after the other from a very great pile thereof and conveying them from the public road to within his house. Then Kanhe Vasudeve in pity for the man, albeit he was riding on the goodly shoulder of an elephant, took a brick and conveyed it from the

¹ See Comm on Uvās § 111, and on this passage

² *Parinamenaṃ*, literally 'development, mood of soul'

³ The eighth *guṇa-sthāna*, or stage in the soul's progress towards release: the soul here breaks the bonds of error, passion, and hate, which check its knowledge and vision. On attainment of 'absolute knowledge' (*kevala jñāna*) see especially Tatīvartha sūtra bhāṣya' x 1 et seq

public road to within his house. And when one brick had been taken by Kanhe Vāsudevo, many hundreds of men conveyed the very great pile of bricks from the public road to within the house. Then Kanhe Vāsudevo went forth into the midst of the city of Biravaḥ, and took his way toward the Saint Aṛiṭṭhanemi . . . praised and worshipped him. Beholding not Friar Gaya-sukumāle, he praised and worshipped the Saint Aṛiṭṭhanemi, and said: "Where, sir, is my younger brother, born of my mother, Friar Gaya-sukumāle, that I may praise and worship him?" Then the Saint Aṛiṭṭhanemi said to him: "Friar Gaya-sukumāle, O Kanhe, has won to his goal." And Kanhe Vāsudevo said to the Saint: "How, sir, has Friar Gaya-sukumāle won to his goal?" So the Saint Aṛiṭṭhanemi said to him: "Verily, Kanhe, Friar Gaya-sukumāle yesterday in the afternoon praised and worshipped me . . ." (*repeat as above, until*) "and abode [observing the Great Standard of one night . . .]. Then a certain man espied Friar Gaya-sukumāle, and fell into a rage . . ." (*repeat as above, until*) "he became beatified. Verily, Kanhe, Friar Gaya sukumāle has won to his goal."

Then Kanhe Vāsudevo said to the Saint: "Who, sir, was the man desirous of the undesirable . . . who has thus unreasonably taken the life of . . . Gaya-sukumāle?" And the Saint Aṛiṭṭhanemi said to him: "Nay, Kanhe, conceive thou no wrath against that man. Verily, Kanhe, the man did but give a helping hand to Friar Gaya-sukumāle."

"And how, sir, did the man give a helping hand to Friar Gaya-sukumāle?"

Then the Saint Aṛiṭṭhanemi said to him: "Truly, Kanhe, when thou wert coming hither to do reverence at my feet thou sawest in the city of Baravaḥ a man . . . Even as thou, Kanhe, gavest a helping hand to that man, so, Kanhe, did this man give a helping hand to Friar Gaya sukumāle, letting loose the Works gathered by him in many hundreds and thousands of existences, in order that the abundance of his Works might be dispelled."

Then Kanhe Vasudeve said to the Saint Arutthanemi:
How sir, may I know this man? And the Saint
Arutthanemi said to him: Thou mayst know him: Kanhe
to be he who on beholding thee entering the city of
Bhavai shall break down ne he stands and give up the
ghost: he is the man.

Then Kanhe Vasudeve praised and worshipped the Saint
Arutthanemi and took his way toward his precious elephant
of state mounted n¹ on it and set out to go toward the city
of Bhavai toward his own house.

Now on the morrow there arose in the Brahman
Somile the following inward [thought]: Verily
Kanhe Vasudeve has gone forth to do reverence at the feet
of the Saint Arutthanemi: it will be known by the Saint
heard by the Saint understood by the Saint reached by
the Saint and to Kanhe Vasudeve it is not known.
Kanhe Vasudeve will bring me to some evil end. Being
therefore in fear he sallied forth from his house
and looking neither to the quarters nor to the cross
quarters¹ he came in front of Kanhe Vasudeve who was
entering into the city of Bhavai. Then of a sudden he
beheld Kanhe Vasudeve and in fear he broke down
as he stood and gave up the ghost and fell with a crash in
a heap on the ground. And Kanhe Vasudeve saw him
and said: Ho Beloved of the Gods this is the Brahman
Somile desirous of the undesirable who has thus
unseasonably taken the life of Gaya sukumale. So
he caused the Brahman Somile to be dragged away by
hooks and the ground to be sprinkled with water took his
way toward his own home and entered therein.

Verily this O Jambu is the matter of the eighth lesson
in the third chapter of [the eighth Scripture] the Fortunes
of End winners preached by the Ascetic.

(For the ninth lesson the usual introduction is to be
repeated.) Truly Jambu in those days (It is as

¹ *Sa palli: sapad l s n* literally the quarters (N S E W)
and the cross quarters (N E N W etc) being equal — i.e. running
headlong. See Comm. *in loco* and on Bhag. fol. 203 etc.

in the city of Bāravaī. *The story is as in the first chapter, until* "Kauhe Vasndevn . . . held sway. . . . In this city of Bāravaī was a king named Baladeve," (description to be inserted). "Baledeve had a queen named Dhārini," (description to be inserted). "Now Dharini [saw] in a dream a lion." (*The story is to be told in the same way as of Goyame, except that the prince's name is Sumnhe. The damsels are fifty, the wedding-gifts fifty each. He studied the fourteen Pūrvas; his period was twenty years; the rest is the same, until*) "he became beatified on Śatruñjaya." (*The usual conclusion follows.*)

(So likewise Dammuhe and Kuvae, all these three being, sons of Baladeve and Dhārini; so likewise Dāruē, except that he was son of Vasndeve and Dhārini. So likewise Anābhiṭṭhī, son of Vasndeve and Dhārini.) "Verily this, O Jembū, is the matter of the thirteen lessons in the third chapter of the eighth Scripture, the Fortunes of End-winners, preached by the Ascetic."

Thus the third chapter, thirteen lessons preached

THE FOURTH CHAPTER.

"If this, sir, is the matter of the third chapter preached by the Ascetic, what is the matter of the fourth chapter in the Fortunes of End-winners that was preached by the Ascetic?"

"Truly, Jambū, there are in the fourth chapter ten lessons preached by the Ascetic, to wit:

Jāli, Mayali, Uvayāh, Purīsasene, Vārsene,
Pajjunne, Sambe, Aniruddhe, Saccanemī, and
Dadhanemī."

"If, sir, in the fourth chapter there are ten lessons preached by the Ascetic, what is the matter of the first lesson that was preached?"

"Truly, Jambu, in those days . . ." (*It was in the city of Bāravaī. The rest is as in the first chapter, until*) "King Kauhe Vasudeve . . . held sway. . . . In this city of Bāravaī were King Vasudeve and his queen, named

Dhārini," (a description is to be inserted). (*The story is to be told in the same way as of Goyame, except that the prince is Jālī, the wedding-gifts fifty each; he studied twelve Scriptures; his period was sixteen years. The rest is the same as with Goyame, until* "he became beatified on Śatruñjaya."

(So likewise Mayālī, Uvayālī, Purisasene, and Vārisene; so likewise Pajjunne, except that Kanhe was his father and Ruppīnī his mother; so likewise Samba, except that Kanhe was his father, Jambuvāi his mother; so likewise Aniruddhe, except that Pajjunne was his father and Vedabbhī his mother; so likewise Saccanemi, except that Samud-daviṇṇa was his father and Sivā his mother; so likewise Dadhanemi; all in one course. The conclusion for the fourth chapter is to be inserted.)

Thus ends the fourth chapter.

THE FIFTH CHAPTER.

"If this, sir, is the matter of the fourth chapter preached by the Ascetic, what is the matter of the fifth chapter in the Fortanes of End-winners preached by the Ascetic?"

"Truly, Jambū, there are in the fifth chapter ten lessons preached by the Ascetic, to wit

Paumavāi, Gorī, Gandharī, Lakkhanā, Susīmā, Jambuvāi,

Saccabhamā, Ruppīnī, Mulasarī, and Muladatta."

"If, sir, in the fifth chapter there are ten lessons preached by the Ascetic, what, sir, is the matter of the first lesson that was preached?"

"Truly, Jambū, in those days . . ." (*The city was Baravāi. The story is as in the first chapter, until* "Kanhe Vasudeve held sway . . . Kanhe Vasudeve had a queen, Paumāvāi by name," (a description is to be inserted). "In those days . . . the Saint Arittṭhanem arrived . . . Kanhe went forth . . . and waited before him. Then Queen Panmāvāi, hearing of the matter of this tale, became glad . . ." (*continue as in the story of Devāi,*

- until) "waited before him Theroupon the Saint Arittthanemi preached before Kanhe Vasudevo and Queen Paumavai doctrine The congregation went home Then Kanhe praised and worshipped the Saint Arittthanemi, and said "For what cause, sir, will destruction come upon this city of Baravai, which is nine yojanae . a very heaven manifest?

"O Kanhe," said the Saint to him, "verily destruction, Kanhe, will come upon this city of Baravai because of strong waters, fire, and Divayana!"

Hearing and listening to this matter from the Saint, there arose in Kanhe this [thought] "Happy are those princes Jali, Mayali, Uvayali, Purnasene, Varisene, Payjunno, Sambe, Aniruddho, Dadhanemi, Saccanemi, and the others, who have forsaken gold apporportioned at pleasure, shaved their heads before the Saint Arittthanemi, and gone into the Order But I am unhappy, working unrighteousness, besotted with kingdom, [2 empire, armies, cars treasures, granaries,] harem, and pleasures of mortal love, [bound to them, greedy of them, given over to them,] and I am not able [to shave my head and] to go into the Order

"O Kanhe," said the Saint to him, "truly [there has arisen] in thee, Kanhe, this [thought] 'Happy are those to go into the Order' Truly, Kanhe the matter is indeed right for never in sooth, Kanhe, has it been, nor is it, nor will it be, that Vasudeves forsake gold and go into the Order'

¹ This refers to the legend of the destruction of Baravai by fire (see *Zeitschr d Deutschen Morgenl Gesellsch* vol xlv) The ascetic Divayane (Sanskrit Dvaipayana) was outraged by some drunken princes (Sambe and others) and performed severe penances ending with his death in order thereby to obtain the power to avenge himself in a future birth (Vindictive motives of this kind as well as hopes of future sensual enjoyment, are called *vidana* and are expressly forbidden to devotees performing the austerities ending with death) Divayane was reborn as an Agni kumara god and burned down Baravai, nearly every inhabitant perished

² Nay., p 1075 Comm on Uvās, § 240 etc

"Wherefore, sir, is it thus said that never . . . they go into the Order?"

"O Kanhe," said the Saint to him, "verily all Vāsudeves in their former life, Kanhe, have framed a sinful purpose¹; for this reason, Kanhe, it is thus said that never . . . they go into the Order."

Then Kanhe said to the Saint: "And I, sir, when I come to my death in my death-month—whither shall I go from here, where shall I be reborn?"

And the Saint said to him: "Verily, Kanhe, thou shalt be sent forth by thy mother and father's behest from the city of Birava¹ when it shall be consumed by reason of strong waters, fire, and the wrath of Divyane, together with Rame and Baladevo thou shalt set forth toward the southern ocean unto Panda-mahara² unto the five Paydaves, sons of King Panda, whose chief is Juhithile³, and in the Kosamba forest, underneath a goodly nyagrodha-tree,⁴ upon a dais of earthen blocks, thy body covered with a yellow robe, thou shalt be wounded in the left foot by a sharp arrow shot by Jarākumare from his bow. So shalt thou come to death in thy death-month, and be reborn as a hell dweller in a flaming hell in the third earth, Valujapabbā⁵"

As he heard and listened to this matter from the Saint Ariṣṭhanemī, Kanhe Vāsudeve grew downcast . . . and brooded.

"O Kanhe," said the Saint to him, "be not downcast . . . nor brood, Beloved of the Gods. Verily thou shalt issue thereafter from the flaming hell in the third earth, Beloved of the Gods, and here in the continent of Jambuddive, in Bharake-vase, in the coming Ussappinī age, among the Panda⁶ folk, in the city of Sayaduvare, thou

¹ Nulāna, see above, p. 80, note

² See Cosmographic Appendix

³ The Sanskrit *Judhisthira*

⁴ *Ficus indica*

⁵ The hells (*naraka*) are located in seven earths, which lie one under the other below our earth. See the Cosmographic Appendix

⁶ Panda or Ponda, probably the Sanskrit *Paundra*

shalt become the twelfth Saint, Amame. There, when thou shalt have in many years fulfilled the period of a Kevali,¹ thou shalt be beatified."

Hearing and listening to this matter from the Saint Aritthanemi, Kanhe Vasudevo became glad and joyful . . . He clapped his hands on his thighs,² leaped about, broke into a three-step dance,³ uttered a lion's roar, praised and worshipped the Saint Aritthanemi, then mounted his same elephant of state, and took his way toward the city of Bāravaī, toward his own house. He alighted from his precious elephant of state, and took his way toward the outer audience-chamber, toward his own throne, sat down upon the goodly throne with his face toward the east, summoned the chamberlains, and said: "Go, Beloved of the Gods, make proclamation in the open places . . . and thus say: 'Verily, Beloved of the Gods, destruction will come upon the city of Bāravaī, which is nine yojanas . . . by reason of strong waters, fire, and Dīvāyane; therefore, Beloved of the Gods, if any king, heir-apparent, prince, baron, prefect, mayor, banker, merchant, queen, young man, or maid in the city of Bāravaī is fain to have the head in the presence of the Saint Aritthanemi and go into the Order, Kanhe Vasudevo grants leave to go; and to him that shall afterward be fain he allows to live in the same course as aforetime⁴; and he is making his withdrawal from the world with great splendour, entertainment, and assemblage.' Twice and thrice make this proclamation, and bring me back *the report of this my command.*" And the chamberlains . . . brought back *the report.*

Now Paumavaī had heard and listened to the doctrine from the Saint, and becoming glad and joyful . . . she

¹ A Tirthakara, or Arhat, as possessing kevala, or absolute knowledge

² So the Guj. The text has merely *apphadei*, 'clapped hands.'

³ *Twaim chundai*, Sanskrit *tripadīm chinatti*, cf. the Latin *tripudium*

⁴ A person who finds life under the monastic vows too severe may return to lay life.

praised and worshipped the Saint, and said "I believe in the Niggantha doctrine, sir" (*and so forth, as above, except that she said*) "Beloved of the Gods, I will say farewell to Kanhe Vasudevo, and then shave my head before thee, Beloved of the Gods, and go into the Order, if it please thee." Then Queen Paumavai mounted her goodly car of state and took her way toward the city of Baravai, toward her own house. She alighted from her car of state, took her way toward Kanhe Vasudeva, [raised her hands with joined] palms, and said to him "I am fain, Beloved of the Gods, by thy leave, to shave my head in the presence of the Saint Arutthanemi and go into the Order, if it please thee." Then Kanhe Vasudeva summoned the chamberlains, and said "Hasten to prepare for Queen Paumavai an anointment-ceremony of great richness, [worth, and splendour,] for her withdrawal from the world, and bring me back the report of this my command." And they brought back the report. Then Kanhe Vasudeva set Queen Paumavai upon a throne, and performed a great anointment ceremony for her with drawal with 108 pitchers of gold¹ decked her with all her ornaments, made her mount upon a litter of a thousand men's burden, and went forth into the midst of the city of Baravai. He took his way toward the hill Revayae toward the park Sahassambavanae, and there stopped the litter and made Queen Paumavai alight. Then he took his way toward the Saint Arutthanemi, thrice walked round him from right to right, praised and worshipped him, and said "This, sir, is my chief consort, Queen Paumavai, agreeable [rare as the udumbara blossom even for hearing,] much more for seeing. So I bestow on thee, Beloved of the Gods, the gift of a disciple, prithee accept it, if it please thee."

Thereupon Queen Paumavai departed to the north eastern side, and with her own hands dashed her ornaments, garlands, and finery, with her own hands plucked out her

¹ As above, p. 43, the bulk of which passage is to be repeated here *mutatis mutandis*

hair in five handfuls, and went toward the Saint Ariṭṭhanemi, praised and worshipped him . . . So the Saint Ariṭṭhanemi himself took Queen Paumāvaī into the Order, himself made her pluck out her hair, himself gave her as disciple to the nun Jakkhiṇī. The nun Jakkhiṇī took Queen Paumāvaī into the Order . . . So Queen Paumāvaī became a nun, heedful in walking . . . guarded in continence. And now the nun Paumāvaī, in the presence of the nun Jakkhiṇī, studied the Laws of Peace and others, likewise the Eleven Scriptures, and abode exercising herself by many fasts until the fourth, sixth, and eighth meal, in divers mortifications. Then the nun Paumāvaī, having fulfilled the period of nunship for twenty full years, wasted herself away in a month's starvation, withheld from herself sixty meals, and so . . . fulfilled the end for which she had stripped herself, and with her last breaths was beatified."

Thus ends the first lesson in the fifth chapter

"In those days . . . the city Bāravaī, the hill Revayae, the park Nandanavane. Here in Bāravaī was Kanhe Vāsudeve. Kanhe Vāsudeve had a queen Gori" (a description to be inserted). "The Saint arrived. Kanhe went forth. Gori went forth" (in the same manner as Paumāvaī). "The Law was preached. The congregation went back, likewise Kanhe. Then Gori withdrew from the world" (the story being told in the same manner as of Paumāvaī, until) "she was beatified."

(So likewise Gandhārī, Lakṣhapā, Susimā, Jamhuvaī, Saccabhāmā, and Ruppini. These are the eight, making eight lessons, similar to that of Paumāvaī.)

"In those days . . . the city Bāravaī, the hill Revayae, the park Nandanavane, the king Kanhe. Here in the city of Bāravaī Kanhe Vāsudeve had a son, born to him of Queen Jamhuvaī, a prince named Sambe, [whose body was] perfect . . . Prince Sambe had a wife named Mulasiri" (a description to be inserted). "The Saint arrived. Kanhe

went forth *Malasiri* likewise went forth" (the story being in the same wise as of *Paumavai* except that she said, "Beloved of the Gods I will say farewell to *Harhe Vasu deva*," the rest being the same until) "she was beatified" (So likewise *Muladatta*)

Thus ends the fifth chapter

THE SIXTH CHAPTER

"If, sir " (For the sixth chapter the usual introduction should be given, the difference being that) "there are sixteen lessons preached, to wit—

Makai,¹ *Kunkamme*, *Moggara papi*, *Kisave*
Khemae, *Dhudhare* likewise *Kelise*, *Haricandane*,
Varatte, *Sudamsane*, *Punnabhadde*, also *Sumana*
bhadde, *Sopatthe*

Mehe, *Aimntte*, and *Alakkhe*,—sixteen lessons'

"If there are sixteen lessons that were preached, what is the matter of the first lesson that was preached?

"Verily, *Jamhu*, in those days the city *Raya gihe*, the sanctuary *Gunasilae* the king *Senie* Here dwelt a gentleman named *Makai*, rich unsurpassed In those days the Ascetic the Lord *Mahavire*, the maker of the first teaching abode at *Gunasilae* The congregation went forth Then the gentleman *Makai*, hearing the matter of this tale (in the same manner as *Gangadatte* in the *Panpatti*"), "set his eldest son over his household and withdrew from the world in a litter of a thousand men's burden (the story being told in the same way until) 'he became a friar, heedful in walking Then Friar *Makai* in the presence of the Ascetic and Elders of such sort, studied the Laws of Peace and others, likewise the Eleven Scriptures (The rest is to be told in the same wise as of *Khandae*² The mortification was the *Gunara*

¹ *Makayit* or *Mak* is the form of the name given in the MSS and editions it is obviously corrupted perhaps from *Makhl* [y]. The next name is written variously as *Kilame* *Kimharine* or *Kilane*

² *Bhag*, fol 1318f

³ As of *Goyame* in chap 1

here, could he behold me falling into such ill fortune? Then the fairy Moggara paṇi is not present here, 'tis plain this is but a log.' Then the fairy Moggara paṇi, marking this [thought] of Ajjunae, entered into Ajjunae a body, burst his bonds with a crash seized the iron mace of a thousand palaa weight, and smote down the six fellows together with the woman.

And now Ajjunae, possessed by the fairy Moggara paṇi, went on smiting down every day round about the city of Rayagihe six men together with a woman. Then in the open places of the city of Rayagihe [arose a great cry of folk] a many folk, declaring thus one to another 'Verily, Beloved of the Gods, Ajjunae the garland maker, possessed by the fairy Moggara paṇi, is going on smiting down every day without the city of Rayagiha six men together with a woman.' King Senia, hearing the matter of this tale, summoned his chamberlains and said "Verily, Beloved of the Gods, Ajjunae the garland maker is going on smiting down [every day six men together with a woman]. Therefore make proclamation twice and thrice that none go forth wandering free for wood or grass or water or flowers and fruit, lest ruin befall his body, and straightway bring back the report of this my [command]. The chamberlains brought back the report."

Now there dwelt in this city of Rayagihe a merchant named Sudamsane, rich. This Sudamsana was a worshipper of the Ascetic, comprehending living and lifeless being.¹ In those days the Ascetic arrived. Then in the open places of the city of Rayagihe [arose a great cry of folk] a many folk, declaring thus one to another ['Truly, Beloved of the Gods, the Ascetic has come'] When he heard and listened to this matter from the many folk, [there arose] in Sudam

¹ The list of the accomplishments and virtues of lay worshippers (*sama ou saṅ*), which begins with these words is to be found in *Oravāt* § 124.

² See above, p. 36.

says this [determination] "Verily the Ascetic
 alludes [here] I will go and offer praise to him
 Thus he pondered, and took his way to his father and
 mother, [raised his hands with joined] palms, and said
 "Verily, father and mother, the Ascetic alludes [here]

I will go and offer praise to the Ascetic and wait
 before him Then his father and mother said to the
 merchant Sudamsano ' Verily, son, Appunne the garland
 maker is going on smiting down [every day six men
 together with a woman], therefore go thou not forth, son to
 offer praise to the Ascetic, lest ruin befall thy body Here
 stay thou and give praise and worship to the Ascetic
 But the merchant Sudamsano said to his father and
 mother ' Should I stay here and give praise to the
 Ascetic who is come here, arrived here making a visit
 here? Nay, I will go with your leave, father and mother
 to give praise to the Ascetic Then, as his father and
 mother could not prevail upon the merchant Sudamsane
 with many declarations : They said ' If it please
 thee, [make no stay] Then Sudamsane having been
 given leave by his father and mother, bathed, put on
 festive clean garments of state decked his body with
 ornaments of small and great worth selled forth from
 his house and set out on foot to go into the midst of the
 city of Rayagihe then he set forth to go toward Gunasilae,
 toward the Ascetic some way from the fairy shrine of the
 fairy Moggara pani

Now the fairy Moggara pani beheld Sudamsane the
 worshipper of the Ascetic passing some way from him and
 fell into a rage Swinging his iron mace of a thousand
 palas weight he set forth to go toward Sudamsane Then
 Sudamsane beheld the fairy Moggara pani approaching
 and without fear dread terror horror disturbance, or
 alarm he wiped the ground with the end of his robe
 [raised his hands with joined] palms and said, ' Homage
 to the Saints homage to the Ascetic' ' Already

¹ Supply the rest as above p 11 In substance this declaration
 means that Sudamsane who has already professed and practised the

in the presence of the Ascetic I have renounced for all my life gross harm to living things, gross falsehood, gross taking of goods not given; I have been content with my own wife; I have made gross limitation of possessions;¹ and now in his presence I renounce for all my life all harm to living beings, falsehood, taking of goods not given, lying with woman, and possession of goods; now in his presence I renounce for all my life all wrath . . . and sting of false vision; I renounce for all my life all the four kinds of food, meat, drink, sweets, and dainties. If I be delivered from this vexation, it is my duty to continue therein; if I be not delivered from this vexation, thus I have made renunciation." So saying, he took upon himself to observe the complete Standard.² Now the fairy Moggara-pānī approached Sudāmsane, the worshipper of the Ascetic, swinging his iron mace of a thousand palas' weight; but he could not reach Sudāmsane because of his potency. And as he could not reach Sudāmsane because of his potency, though he prowled all round about him, he came to a halt before Sudāmsane, without looking to the quarters or the cross-quarters, and gazed long upon him with a fixed stare. Then he left the body of Ajjunae, and went back by the way that he had come, taking with him the iron mace of a thousand palas' weight.

Abandoned by the fairy Moggara-pānī, Ajjunae fell with a crash in a heap on the ground. Then Sudāmsane, the worshipper of the Ascetic, seeing that he was free from the vexation, went on with the Standard. In a short time afterward Ajjunae came back to his senses, and rose up,

anu vratas, or minor vows incumbent on the pious layman, now takes the *mahā vratas*, or great vows of the clergy

¹ Or 'of desires,' according to MS Brit Mus, Or 2100, and the Oxford MS

² *Saṅgama padīmanam*, cf. Kathākosa in this series, p 21. For the 'standards' observed by laymen, see Hoernle's translation of the Uṇas, p 45, and App., pp 36, 40. Samantabhadra's Ratnakaranda-śrīvakācāra, 186 *et seq*, Umāsvatī's Tattvārtha-sūtra-bhāṣya, vii. 16; and Ratnaśekhara's Vidhī kaumudī, § 16.

and said to Sudamsane Who art thou Beloved of the Gods and whither art thou faring? And Sudamsane said to Ajjunae ' Verily Beloved of the Gods I am Sudamsane by name a worshipper of the Ascetic, comprehending living and lifeless being and I am faring to give praise to the Ascetic at the sanctuary of Gunasilae And Ajjunae said to him 'Then I too Beloved of the Gods would with thee give praise to the Ascetic and wait before him if it please thee Beloved of the Gods Then Sudamsane the worshipper of the Ascetic together with Ajjunae took his way toward the sanctuary of Gunasilae toward the Ascetic and waited before him The Ascetic preached before Sudamsane and Ajjunae doctrine Sudamsane went back But Ajjunae having heard and listened to the doctrine from the Ascetic became glad [and said] I believe in the Niggantha doctrine sir I undertake the Niggantha doctrine sir if it please thee Beloved of the Gods Thereupon Ajjunae [departed] to the north eastern side of him with his own hands plucked out his hair in five handfuls became a friar and abode [observing the Niggantha doctrine]

On the same day that Friar Ajjunae shaved his head and went into the Order he praised and worshipped the Ascetic and took upon himself the following vow It is proper for me that for all my life I should abide exercising myself in constant mortification with fasts until the sixth meal So he abode with this vow upon him for all his life When the time came round for allowing himself the sixth meal he read his own lecture in the first watch (and so forth as the Lord Goyama did¹ until) and went round Now as Friar Ajjunae was going round in the city of Rayaghe to the higher the lower [and the middle orders] many women men young folk old folk and youths said This is he who slew my father he that slew my mother that slew my brother sister wife son daughter daughter in law that slew others of my stock

relations and retainers" So some abused him, some reviled him some chided him some giped at him, some rebuked him, some threatened him, some struck him But Friar Ajjunae, abused by these many women, men

had not even a thought of wrath against them, and bore it with due patience, due humility, due forbearance due long suffering, and duly patient he went round in the city of Rayagihe to the higher, the lower, and the middle orders, getting not drink if he got food and getting not food if he got drink So Friar Ajjunae went round neither sorrowful nor dispirited nor gloomy nor disturbed nor despairing nor wearying in self control sallied forth from the city of Rayagihe took his way toward the sanctuary of Gunasilae toward the Ascetic (and so forth just as the Lord Goyame¹ until) 'showed [him his food and drink], and having been given leave by the Ascetic rose up and took by himself his food as a snake taking to its hole²

Now it befell that the Ascetic sallied forth from the city of Rayagihe to travel in lands beyond Then Friar Ajjunae fulfilled the period of friarship, many full some etere, exercising himself with this noble mortification wasted himself away in a half month's starvation, withheld from himself thirty meals, and so fulfilled the end and was beatified

¹ Bhag fol 192.

² A snake gliding into its hole does not let its flanks graze the sides of the hole and the friar eating food does not allow it to arouse any feelings of relish or the reverse but swallows it in utter indifference. Thus the Comm and we may compare the rule forbidding monks to roll their food from one side of the mouth to the other in order to enjoy its taste (Āyār I vii 6 2) But the vague words of our text *līlam ita pannaga-bī enamappunenam tamal ram I rei* suggest also the idea expanded in *Medhamkara's Jina carita* (ver 203 of the Colombo edition) *paccatekkhāna mantana anta sappam nitī rīta deha vammikato dhiro nīlhamantam* the stout (Buddha, when for the first time he had to eat scraps of food given as alms like a snake charmer) restrained the snake of his bowels from issuing from its hole in his body by the spell of contemplation — i.e. by force of will and thought he kept his gorge from rising at the unsavoury mess

Thus ends the third lesson of the sixth chapter

' In those days the city Rayagihe, the sanctuary Gunasilae There dwelt here king Seme, and a gentleman named 'Kasave' (*The story is as that of Mahai, after fulfilling a period of sixteen years he was beatified on Mount Viule*)

Thus ends the fourth lesson of the sixth chapter

(So likewise the gentleman Khemae, except that *the city was Kayandi*, his period was sixteen years, and he was beatified on Viule So also the gentleman Dhudhare, *it was in Kayandi the period sixteen years, until*, he was beatified on Viule So too the gentleman Kelase except that *the city was Sree, the period twelve years*, he was beatified on Viule So too the gentleman Haricandane, *the city was Sree, the years twelve* So too the gentleman Varattae¹ except that *the city was Rayagihe, the period was twelve years*, he was beatified on Viule So too the gentleman Sudamsire *the city was Vaniyaggame the years five*, he was beatified on Viule So too the gentleman Punnabhadde, *the city was Vaniyaggame, the years five*, he was beatified on Viule So too the gentleman Sumana bbadde, *the city was Savatthi, the period was of many years*, he was beatified So too the gentleman Supatthe *the city was Savatthi, the period of twenty seven years*, he was beatified on Viule So too the gentleman Mehe *the city was Rayagihe, the period was of many years*, he was beatified)

' In those days the city Polasapure, the park Sirivane Here in the city of Polasapure was a king named Vijae King Vijae had a queen named Siri (*a description is to be supplied*), ' and he had a son born to him of Queen Siri a prince named Aimutte,' delicate

In those days the Aecetic [came to] Sirivane, and abode there In those days Indabhu, the

¹ *V ratte* would be more in harmony with the prelude p 85

² See above p 66

oldest disciple of the Ascetic" (as in the *Pannatti*,¹ down to) "went round in Polāsapura to the higher, [lower, and middle orders . . .]. Now the Prince Aimutte bathed . . . decked his body with ornaments of small and great worth, and sallied forth from his house encompassed by many little boys, little girls, lads, lasses, youths, and maidens. He took his way toward the Place of Indra,² and encompassed by these many little boys . . . he carried on his play. Now the Lord Goyame as he was going round in the city of Polāsapura to the higher, lower, [and middle orders . . .] passed some way from the Place of Indra. Prince Aimutte saw the Lord Goyame passing . . . and approached him, and said to him: "Who art thou, sir, and why art thou going round?" The Lord Goyame said to Prince Aimutte: "I am a Niggantha friar, O Beloved of the Gods, heedful in walking . . . guarded in continence, and am going round to the higher, lower, [and middle orders . . .]." And Prince Aimutte said to him: "Come with me, sir, and I will have alms given to thee." So saying, he took Lord Goyame by the finger and went toward his house. Then Queen Sirī, beholding Lord Goyame drawing near, became glad . . . arose from her throne, approached Lord Goyame, thrice walked round him from right to right, praised and worshipped him, bestowed on him abundant food, [drink, sweetmeats, and dainties,] and dismissed him. Then Prince Aimutte said to Lord Goyame: "Where dwellest thou, sir?" And the Lord Goyame said to him: "Verily, Beloved of the Gods, my teacher of the Law, my instructor in the Law, my guide in the Law, the Ascetic, has taken his lodging here without the city of Polāsapura, in the park Sīrivane, and abides there exercising himself with constraints . . . There dwell I." Then said Prince Aimutte to him: "I am fain, sir, to do reverence in thy company at the feet of the Ascetic; if it please thee, [make no stay]." So Prince

¹ *I.e.*, the *Bhagavati*, see above, pp 64, 91 f.

² A square or lawn containing a flag-staff used in the festivals of Indra (see above, p 39)

Aimutte, in company with Lord Goyame, went toward the Ascetic, thrice walked round him from right to right . . . and waited before him. Then Lord Goyame, having come toward the Ascetic,¹ [stood some little way from him, made retraction of sins for his going and coming, made confession to him of what he had taken and not taken,] showed [him his food and drink], and abode exercising himself with constraints and mortifications. The Ascetic preached before Prince Aimutte . . . doctrine. Then Aimutte, hearing and listening to the doctrine from the Ascetic, became glad" (and so forth, as above, except that he said "Beloved of the Gods, I will say farewell to my father and mother; then I will . . . go forth into the Order. If it please thee, Beloved of the Gods, make no stay").

So Aimutte took his way toward his father and mother." (Repeat the rest as above, until "I am fain . . .) to go into the Order." Then his father and mother said to him "Thou art but a child, O son, and without understanding, dost thou know the Law?" And Prince Aimutte said to them "In sooth, father and mother, what I know I know not, what I know not I know." Then his father and mother said to him "What means this, O son, that what thou knowest [thou knowest not, what thou knowest not] thou knowest?" And Prince Aimutte said to them "I know, father and mother, that he who is born must perforce die, I know not, father and mother, when, or where, or in what wise, or at what length of time. I know not, father and mother, by what gathering² of Works souls are reborn among hell dwellers, beasts, men, and gods, I know, father and mother, that by their own gathering of Works souls

¹ Bhag fol 192, cf above, p 92, Uvas § 86, Hoernle's translation and notes

² Reading *lammay mehim* (Sanskrit *ātmāḥ*), the Comm mentions a plausible variant, *iyaya rehu* (Sanskrit *ījatanāḥ*), and the MS Br Mus Or 2100 and edition of Bombay have *-bandhanekim*. Technically, *lammay me* or *larmadina* denotes certain modes of earning a livelihood which are forbidden to Jains, see especially *Ātmaram* & *Jaina tattvadarśa* p 360 (Hindi edition)

ara reborn among hell dwellers, [beasts, men, and gods] Verily, father and mother, what I know I know not, what I know not I know So I am fain, with your leave, father and mother . to go into tha Order "

Then his father and mother, having prayed not upon Prince Aimutte with many declarations [said] " Child, wa are fain then to see thee in royal state for hut one day ' And Prince Aimutta, yielding to his father and mother's word, stood silent (Tha anointment ceremony is to be narrated in the sama way as of Mahabhale, likewise his withdrawal from the world, until) " he studied the Laws of Peace and others, and tha Eleven Scriptures, fulfilled the period of friarship through many years, and after the Gunarayana mortification was beatified on Vule

Thus ends the fifteenth lesson

" In thosa days tha city Varanasi, the sanctuary Kima mahavane In this city was a king named Alakkha In those days the Ascetic abode there Tha congregation went forth King Alakkha, hearing the matter of this tale, became joyful " (and so forth, as in the story of Kume,¹ until) " waited befora him Tha Law was preached Then King Alakkha [in the presence] of the Ascetic (withdrew from the world in the same way as King Udayane² save that he anointed his eldest son to rule over his kingdom He studied the Eleven Scriptures, his period was of many years, and so forth, until) " he was beatified on Vule

Verily this, Jamhu, is the matter of the sixth chapter that was preached by the Ascetic '

Thus ends the sixteenth lesson Thus ends the sixth chapter

¹ In the Ovavāi § 54

² See Bhagavati xiii, § 6 He was King of Kosambi and son of Sayāṇi (Satanika) by Migiva, daughter of Cedaga king of Vaiśāh

THE SEVENTH CHAPTER

"If, sir . . ." (*Here is to be inserted an introduction for the seventh chapter, until*) "thirteen lessons were preached, to wit—

Nanda, Nandavat, Nanduttara, Nandiseniya too, Maraya, Sumanya, Mahamaraya, eighthly Marudevi, Bhadda, Subhadda, Sujaya, Sumaya, and Bhuyadinu, are the names of Semo's wives to be learned "

"If, sir, there are thirteen lessons that were preached, what, sir, is the matter of the first lesson that was preached by the Ascetic?"

"Verily, Jambu, in those days the city Ragahe, the sanctuary Gunasila, the king Semo" (a description is to be inserted). "King Semo had a queen named Nanda" (a description is to be inserted) "The Lord arrived. The congregation went forth, Queen Nanda, hearing the matter of this tale, became glad, summoned her chamberlains" (took her car and in other respects did as Paumava), until "she studied the Eleven Scriptures", "her period was twenty years until" "she was beatified "

(So all the thirteen queens are to be described in the same course as Nanda. The conclusion is to be added.)

Thus ends the seventh chapter

THE EIGHTH CHAPTER

"If, sir . . ." (*Here is to be inserted the usual introduction for the eighth chapter, except that we should read*) "ten lessons were preached, to wit—

Kali, Sukali, Mahakali, Kanha, Sukanha, Mahakanha, Virakanha are to be learned. Rumanakha likewise, Pusevakakha ninthly, and tenthly Mahasenakanha "

"If, sir, ten lessons were preached, what is the matter of the first lesson preached?"

"Verily, Jambu, in those days there was a city

named Campi . . . a sanctuary P'uppabhadde . . . a king Kuvie In this city of Campi was a queen named Kahi, wife of king Sena and stepmother of king Kuvie" (a description is to be inserted, and the same tale is to be told as of Nanda, until) 'she studied the Laws of Peace and others, likewise the 11 Jaina Scriptures, and abode exercising herself with many fasts until the fourth meal. Now it befell that the nun Kahi took her way toward the nun Ajja candana, and said to her "I am fain, lady, with thy leave to abide observing the Rayanvali mortification, if it please thee . . ." So the nun Kahi, having gotten leave of the nun Ajja candana, abode observing the Rayanvali mortification¹, to wit, she fasted until the fourth meal, then indulged all modes of desire², then fasted until the sixth meal, then fasted until the eighth meal, then fasted eight times until the sixth meal, then fasted until the fourth meal, then fasted until the sixth meal, then fasted until the eighth meal, then fasted until the tenth meal (and so forth in ascending order, until) "then fasted until the thirty fourth meal, then fasted thirty four times until the sixth meal, then fasted until the thirty fourth meal, then fasted until the thirty second meal (and so forth in descending order, until) "then fasted until the fourth meal then fasted eight times until the sixth meal, then fasted until the eighth meal, then fasted until the sixth meal, then fasted until the fourth meal, after each fast indulging all modes of desire Thus

¹ As two meals are reckoned to one day and the fasts run on without intermission the series extends over 2, 3, 4, 8×3 , 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 34×3 , 17, 16, 15, 14, 13, 12, 11, 10, 9, 8, 7, 6, 5, 4, 3, 2, 8×3 , 4, 3, 2 consecutive days—in all 412 days or 1 year 3 months (of 30 days each) and 22 days. The months are those of the civil calendar not of the peculiar Jain system which reckons to each 29½ days and nights. The name *Rayanvali* jewel-string shows that this mathematical series is to represent the relative sizes of jewels threaded on an *ratī* and similarly in the case of some of the following penances. See above p. 46.

² Each fast was concluded with a meal gratifying the palate with every flavour.

was accomplished . . . according to the scripture . . . this first series of the Rāyanīvali mortification in one year, three months, and twenty-two days and nights. There upon in the second series she fasted until the fourth meal, then indulged in a meal excluding vigai¹ foods, fasted until the sixth meal, then indulged in a meal excluding vigai foods" (and so forth, doing in the second series as in the first, except that on every occasion of indulgence she indulged in a meal excluding vigai foods, until) "was accomplished. Thereupon in the third series she fasted until the fourth meal, then indulged in a meal without smearing of vigai foods" (and so forth, in other respects acting in the same way as before, except that she indulged in meals without smearing of vigai foods. Thus also was accomplished the fourth series, save that on every occasion of indulgence she indulged in ayambila² gruel, in other respects acting in the same way.

In the first series, indulgence in all modes of desire ,

In the second, exclusion of vigai foods ,

In the third, meals without smearing of vigai foods ,

In the fourth, ayambila gruel)

"Then when the nun Kali had . . . accomplished according to the scripture . . . the Rāyanīvali mortification in five years, two months, and twenty eight days,³ she took her way toward the nun Ajja candana and praised and worshipped her, and she abode exercising herself with many fasts until the fourth meal. So by this noble . . . [mortification] . . . she became overspread with

¹ Vigai: Sanskrit *vikāṭa*, comprehends (1) the *mahai vigai*—namely, honey, meat, butter, and strong drink, and (2) milk, curds, ghee, sesame oil, treacle, and confectionery.

² Explained as 'dry food simply moistened or boiled in water' (*Indian Antiquary*, 1890 vol. xix, p. 239, note), and by Abhayadeva on Anuttaravavū as *suddhodanīdi*. It is a kind of thin, sour vegetable gruel, and possibly the name, which Jain writers not very intelligibly derive from *ucamla*, is from *i+amla*, with *y* as sandhi-consonant.

³ Each series lasting 472 days, the four extend over 1,888 days, or ⁴ 5 years, 2 months, and 28 days.

Rayanavali, except that on the three occasions where in the Rayanavali fasts until the sixth meal were held she fasted until the eighth meal ¹ Each series lasted one year, five months, and twelve days and nights, the four lasted five years, nine months, and eighteen days and nights. The rest of the story is the same. The period was nine years, and so it is to be told until) "she was beatified."

Thus ends the second lesson.

(Thus likewise did Mahakali, save that she abode observing the Short Lion's Play mortification"—to wit, she fasted until the fourth meal, then indulged all modes of desire, then fasted until the sixth, then fasted until the fourth, then until the eighth, then until the sixth, then until the tenth, then until the eighth, then until the twelfth, then until the tenth, then until the fourteenth, then until the twelfth, then until the sixteenth, then until the fourteenth, then until the eighteenth, then until the sixteenth, then until the twentieth, then until the eighteenth, then until the twentieth, then until the sixteenth, then until the eighteenth, then until the fourteenth, then until the sixteenth, then until the twelfth, then until the fourteenth, then until the tenth, then until the twelfth, then until the eighth, then until the tenth, then until the sixth, then until the eighth, then until the fourth, then until the sixth, then until the fourth meal, after each fast indulging all modes of desire. The four series were spent in the same way, each lasted six months and seven days, and the four lasted two years and twenty eight days, and so the tale goes on until) "she was beatified."

(So likewise did Hanha, save that she observed the Long Lion's Play, which is the same as the Short except that it is carried up as far as a fast until the thirty fourth meal,

¹ The series differs in that here, instead of the terms 8×3 34×3 , 8×3 , we must substitute 8×4 34×4 , 8×4 , an increase of 50 days.

² In this penance, which is called *Śīha nālī līya*, or "Lion's Play" each series lasts 2 3 2 4 3 5 4 6 5, 7, 6 8 7, 9, 8 10 9 10 8 9 7 8 6, 7, 5, 6 4, 5, 3 4 2 3 2 days—i.e., 187 days, or 6 months and 7 days.

descending accordingly Each series lasted one year, six months, and eighteen days, the four lasted six years, two months, and twelve nights and days, the rest is the same as the story of Kali, until) ' she was beatified '

(So likewise did Sukanha, save that) "she abode observing the Monastic Standard of the Seven sevens¹ During the first seven days she received one dole of food and one of drink in each day, during the second seven days she received two doles of food and two of drink in each, during the third seven days three doles of food and three of drink in each, and similarly during the fourth, fifth, and sixth seven days, during the seventh seven days she received seven doles of food and seven of drink in each When thus this Monastic Standard of the Seven sevens was accomplished according to the scripture

in 49 days and nights with 196 alms takings, she took her way toward the nun Ajja candana praised and worshipped her, and said "I am fain lady, by thy leave to abide observing the Monastic Standard of the Eight eights if it please thee

So the nun Sukanha, having gotten leave of the nun Ajja candana, abode observing the Monastic Standard of the Eight eights During the first eight days she received one dole of food and one of drink in each day [until] during the eighth eight days she

received eight doles of food and eight of drink in each Thus this Monastic Standard of the Eight eights was accomplished according to the scripture in

64 days and nights with 288 alms takings [Then] she abode observing the Monastic Standard of the Nine nines During the first nine days she received one dole of food and one of drink in each [until] during the ninth nine days she received nine doles of food and nine of drink in each Thus this Monastic Standard of

¹ *Satta sattavajjā* 'seven heptads or seven weeks The series of doles here is 7 14 21 28 35 42 49 altogether 196 The following series (*Attī atthamajjā*) comprises 8 16 24 32 40 48 56 64 or 288 doles Similarly with the third (*Vāra naranajjā*) and the tenth (*Dasa-dasanajjā*)

the Nine nines [was accomplished] according to the scripture in 81 days and nights with 405 alms takings [Then] she abode observing the Monastic Standard of the Ten tens During the first ten days she received one dole of food and one of drink in each

[until] during the tenth ten days she received ten doles of food and ten of drink in each Thus this Monastic Standard of the Ten tens was accomplished according to the scripture in 100 days and nights with 550 alms takings Then she abode exercising her self with many fasts until the fourth meal or allowing but one meal in one month or half a month in diverse mortifications So the nun Sūkambā by this noble mortification was beatified (*The usual conclusion is to be added*)

Thus the fifth lesson

(So likewise did Mahākambā save that) ' she abode observing the Short Sāvvaḥ bhadda¹ to wit she held fasts lastiḡ respectuē until the fourth meal until the sixth until the eighth until the tenth until the twelfth until the eighth until the tenth until the twelfth until the fourth until the sixth until the twelfth until the fourth until the sixth until the eighth until the tenth until the sixth until the eighth until the tenth until the twelfth until the fourth until the tenth until the twelfth until the fourth until the sixth and until the eighth meal after each fast indulging all modes of desire Thus was accomplished according to the scripture this first

If we leave out of account the days on which the fast is broken by a meal and reckon only the days when both meals are neglected (*upavāsa*) so that a fast until the fourth meal counts only as one *upavāsa* this penance may be figured by the scheme

| | | | | |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| 3 | 4 | 5 | 1 | 2 |
| 5 | 1 | | 3 | 4 |
| 2 | 3 | 4 | 5 | 1 |
| 4 | 5 | 1 | 2 | 3 |

¹ The actual length of time passed in each series of this penance is 5 times 2+3+4+5+6 days or 100 days—i.e. 3 months and 10 days

series of the Short Savva bhadda mortification in three months and ten days. In the second series she held a fast allowing but one meal in four, then indulged in a meal excluding *vigai* foods, and so forth, as in the Rayanaveli, there were four series, and the indulgences were the same, the four series lasted a year, a month, and ten days" (The rest is the same, until) "she was beatified" (The conclusion is to be added).

Thus the sixth lesson

(So likewise did Virakappa, save that) "she abode observing the Long Savva bhadda mortification¹, to wit, she held fasts *lasting respectively* until the fourth meal, until the sixth, until the eighth, until the tenth, until the twelfth, until the fourteenth, until the sixteenth meal—the first line, until the tenth, until the twelfth, until the fourteenth, until the sixteenth, until the fourth, until the sixth, until the eighth—the second line, until the sixteenth, until the fourth, until the sixth, until the eighth, until the tenth, until the twelfth, until the fourteenth—the third line, until the eighth, until the tenth, until the twelfth, until the fourteenth until the sixteenth, until the fourth, until the sixth—the fourth line, until the fourteenth, until the sixteenth, until the fourth until the sixth, until the eighth, until the tenth until the twelfth—the fifth line, until the sixth, until the eighth, until the tenth, until the twelfth, until the fourteenth, until the sixteenth, until the fourth—the sixth line until the twelfth, until the fourteenth, until the sixteenth, until the fourth, until the sixth, until the eighth, until the tenth—the seventh line and after each fast she indulged all modes of desire. Each series lasted

¹ This penance may be figured in terms of *upar sas* thus

| | | | | | | |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 4 | 5 | 6 | 7 | 1 | 2 | 3 |
| 7 | 1 | 2 | 3 | 4 | 5 | 6 |
| 3 | 4 | 5 | 6 | 7 | 1 | 2 |
| 6 | 7 | 1 | 2 | 3 | 4 | 5 |
| 2 | 3 | 4 | 5 | 6 | 7 | 1 |
| 5 | 6 | 7 | 1 | 2 | 3 | 4 |

The duration of each series is 7 times 2+3+4+5+6+7+8 days or 215 days—i. e., 8 months and 5 days.

eight months and five days, the four lasted two years and eight months" (The rest is the same until) "she was beatified" (The conclusion is to be added)

Thus the seventh lesson

(So likewise did Rāmakanḥa, save that) "she abode observing the Bhaddāntara Standard¹, to wit, she held fasts *lasting respectively* until the twelfth meal, until the fourteenth, until the sixteenth, until the eighteenth, until the twentieth, until the sixteenth, until the eighteenth, until the twentieth, until the twelfth, until the fourteenth, until the twentieth, until the twelfth, until the fourteenth, until the sixteenth, until the eighteenth, until the fourteenth, until the sixteenth, until the eighteenth, until the twentieth, until the twelfth, until the eighteenth, until the twentieth, until the twelfth, until the fourteenth, until the sixteenth, and after each fast she indulged all modes of desire. Each series lasted six months and twenty days, the four lasted two years, two months, and twenty days" (The rest is the same as the story of Kṛh, until) "she was beatified" (The conclusion is to be added)

Thus ends the eighth lesson

(So likewise did Praseṇakanḥa, save that) "she abode observing the Muttavali mortification² to wit, she held fasts *lasting respectively* until the fourth meal, until the sixth, until the fourth, until the eighth, until the fourth, until the tenth, and so upwards until a fast until the thirty second, after each fast indulging all modes of desire, then she held a fast until the fourth, then until the thirty fourth

¹ This may be figured thus in *upat isas*

| | | | | |
|---|---|----|----|----|
| 5 | 6 | 7 | 8 | 9 |
| 7 | 8 | 9 | 10 | 6 |
| 9 | 5 | 6 | 7 | 8 |
| 6 | 7 | 8 | 9 | 10 |
| 8 | 9 | 10 | 6 | 7 |

Its duration in each series is 5 times 6+7+8+9+10 days—i.e. 200 days, or 6 months and 20 days

² The actual duration of this penance is 2+3+2+4+2+5+2+16+2+17+2+16+ . . . +3+2—2×133+17+2×80=343 days, or 2 days less than the period stated in the text. The Comm. points out the discrepancy

meal, then in the same manner she went downwards until a fast until a fourth meal, *after it* indulging all modes of desire. Each series lasted eleven months and fifteen days, the four lasted three years and ten months" (The rest is the same until) "she was beatified

Thus ends the ninth lesson

(So likewise *did* Mahasenakanha save that) "she abode observing the Ayambila vaddhamana mortification¹, to wit, she took an ayambila meal, then fasted until the fourth meal, then took two ayambila meals then fasted until the fourth meal, then took three ayambila meals, then fasted until the fourth meal and so onwards, the number of ayambila meals rising by an increment of one, accompanied by the fast until the fourth meal, until she took 100 ayambila meals, then fasted until her fourth meal. Thus when the Ayambila vaddhamana mortification was accomplished according to the scripture in fourteen years, three months, and twenty days and nights the nun Mahasenakanha took her way toward the nun Ajja candana and praised and worshipped her, and she abode exercising herself with many fasts until the fourth meal

So by this noble [mortification] the nun Mahasenakanha shone

Now it befell at the hour of midnight that there arose to the nun Mahasenakanha the thought' (*continue as in the tale of Khandae until*) "she said farewell to the nun Ajja candana and waited without eagerness for death by wasting away in starvation. So when she had studied in the presence of the nun Ajja candana the Laws of Peace and others, likewise the Eleven Scriptures and observed a period of seventeen full years she wasted herself away in a month's starvation, withheld from herself sixty meals, and

¹ One *ayambila* meal only is taken in a day hence there were $1+2+3+\dots+100=5050$ days in this penance on which *ayambila* meals were taken. There were 100 fasts until the fourth meal in each case this meal being *ayambila*, hence the total duration of the penance was $5050+100$ or 5150 days—i.e. 14 years 3 months 20 days

so fulfilled the end for which she had stripped herself
and with her last breaths was beatified

Beginning with eight years and rising with an increment of one year to seventeen

These in sooth should be known as the periods of Senie's wives

Verily Jambū this is the matter of the Eighth Scripture the Fortunes of End winners preached by the Ascetic

Thus end the Fortunes of End winners the Eighth Scripture

Om Homage to the Sami

The Fortunes of End winners the Eighth Scripture form one book of Holy Writ. It has eight chapters which are read in as many days. In its first and second chapters there are ten lessons each in the third chapter thirteen lessons in the fourth and fifth chapters ten each in the sixth chapter sixteen in the seventh chapter thirteen in the eighth ten. For the rest it is as the Nāy dhammā kaha

ANUTTAROVAVĀIYA-DASĀO.¹

THE FIRST CHAPTER

IN those days, at that time the city Rayagibe (The arrival of the reverend Sahamme *took place* The congregation went out, *and so forth*, until) Jambu waited before him . thus he spoke

“If, sir, the Ascetic has preached this matter of the eighth Scripture, the Fortunes of End winners, what, sir, is the matter of the ninth Scripture, the Fortunes of them that were reborn in the Highest Mansions, preached by the Ascetic ?

Then Friar Sahamme said to Friar Jambu “Verily, Jambu, the Ascetic has preached three chapters of the ninth Scripture, the Fortunes of them that were reborn in the Highest Mansions

“If, sir the Ascetic has preached three chapters how many are the lessons, sir, in the first chapter ?

“Verily Jambu, in the first chapter there are ten lessons to wit

¹ This word commonly abbreviated to *Auttarāśā* : signifies Fortunes of those who were reborn (literally, sprang unto being) in the Anuttara Mansions (see Cosmographic Appendix) The term *śāśā* Skt *aupapitika* designates a soul which is incarnated by *upapatti* (unar ya), translation without any initial process of birth and childhood. An *upapatti* falls only to the lot of gods and hell dwellers (Taittirīya sūtra II 35 42) The Buddhists share this idea. The terms, however are sometimes loosely applied to reincarnation generally (as above p 60)

Jalī, Mayālī, Uvayālī, Purisasene, Vārisene,
Dihadante, Latthadante, Vehalle, Vehāyase, and prince
Abhae."

"If, sir, in the first chapter . . . there are ten lessons . . . what, sir, is the matter of the first lesson . . .?"

"Verily, Jambū, in those days, at that time . . . the city Rāyagihe, splendid, tranquil, and prosperous . . . the sanctuary Gunasilae . . . the king Senie . . . the queen Dharinī." (The dream was of a lion; the prince was Jalī, like Mehe¹; the gifts were eight each, *and so forth*, until) "he sat up in his noble palace. . . ."

The Lord arrived." (Senie went forth. Jalī also went forth, in the same wise as Mehe, and withdrew from the world in the same wise; he studied the Eleven Scriptures like Mehe; the mortification was the Guṇṣarayaṇa, as with Khandae²; the same narrative is to be told as of Khandae, the same reflexion, the same farewell. Together with the Elders he climbed up Viṇḍe in the same way, except that) "when he had fulfilled a period of friarship of sixteen years he in his death-month came to his death, fared upward beyond the paradises of the Moon, Sohamme, Isāne, [Sanam-kumāre, Māhinde, Bambhaloe, Lantae, Mahāsukhe, Sahas-sāre, Ānae, Panae,] Ārane, and Accne, and having passed upward far beyond the series of the Mansions of the Nine Gevejjas,³ was reborn as a god in the Mansion of Vījāe. Then the reverend Elders, seeing that Friar Jalī had come to his death, left the body as was meet on extinction, took his bowl and robes" (went down in the same way,⁴ until) "'Here, sir, is his religious equipment.' Then the Lord Goyame . . . said: 'Truly, Beloved of the Gods, thy disciple, Friar Jalī by name, was by nature gracious . . . now that Friar Jalī is come to his death, whither has he gone, where has he been reborn?' 'Truly, Goyame, my disciple "' (and so forth, as in the case of Khandae, until) "'he has been reborn as a god in the Mansion of Vījāe.'

¹ Above, p. 32 f., 71, 73

² See the Cosmographic Appendix

³ Above, p. 55.

⁴ See above, p. 60

‘ For how long, sir, is it declared that Jali shall dwell as a god ?

‘ O Goyame, it is declared that he shall dwell for thirty-two sagaravama periods ’

‘ Then, sir, when his life force, [existence, and dwelling time] are spent, whither will he go from this gods’ world ?

‘ O Goyame, he will become beatified in the land of Mahā videha ’

Verily this, Jambu, is the matter of the first lesson in the first chapter of the Fortunes of them that were reborn in the Highest Mansions that was preached by the Ascetic ’

(The same story is to be told of the other nine except that the first six were sons of Dharini, Vehalle and Vshase of Cellana, and Abhae of Nandi. Of the first five the period of friendship was sixteen years, of three, twelve years, of two, five years. The first five were reborn respectively in Vijae, Vejayante, Jayante Aparajis, and Savvattha siddhe, Dibhadante was reborn in Savvattha siddhe, the rest according to their order, Abhae in Vijae. The rest is as in the first lesson. The special feature in the case of Abhae is that the city was Rayagibe, the king Senie, the queen Nandi, the rest is the same)

“ Verily this, Jambu, is the matter of the first chapter in the Fortunes of them that were reborn in the Highest Mansions that was preached by the Ascetic

Thus ends the first chapter

THE SECOND CHAPTER

“ If, sir, this is the matter of the first chapter what, sir, is the matter of the second chapter ? ”

“ Verily, Jambu, in the second chapter there are thirteen lessons, to wit

Dihāsene, Mahāsene, Latthadante, Gudhadante, Sudhadante,

Halle, Dume Dumasene, Mahadumasene hight,

Sīhe, Sīhasene, Mahāsīhasene hight,
And Punnaseṇe, to be learned as the thirteenth
lesson."

"If, sir, in the second chapter . . . there are thirteen lessons . . . what, sir, is the matter of the first lesson . . . ?"

"Verily, Jambū, in those days . . . the city Rāyagihe . . . the sanctuary Gnnasilae . . . the king Senie . . . the queen Dhārinī." (The dream was of a lion. The birth, childhood, and arts are the same as with Jālī, save that the prince was Dīhasene; the story is entirely the same as that of Jālī until he comes to his end.)

(Thus with all the thirteen; Rāyagihe was the city, Senie the father, Dhārinī the mother. The period of all the thirteen was sixteen years. Two were reborn in Vijae, two in Vejayante, two in Jayante, two in Aparājie respectively, and the other five, beginning with Mahādumasene, in Savvattha siddhe.)

"Verily, Jambu, this is the matter of the second chapter in the Fortunes of them that were reborn in the Highest Mansions that was preached by the Ascetic."

(In both chapters they were beatified by a month's starvation.)

Thus ends the second chapter.

THE THIRD CHAPTER.

"If, sir, this is the matter of the second chapter . . . what, sir, is the matter of the third chapter . . . ?"

"Verily, Jambū, in the third chapter . . . there are ten lessons . . . to wit,

Dhanne, Sunakkhatte, Isidāse hight,
Pellae, Rāmaputte, Candimā, Putthimā,
Friar Pedhalaputte, ninth Potthule,

Vchalle told of as tenth; these are the ten by name."

"If, sir, in the third chapter . . . there are ten lessons . . . what, sir, is the matter of the first lesson . . . ?"

. "Verily, Jambu, in those days . . . there was a city named Kayandi, splendid, tranquil, and prosperous a park Sabassambavane [rich in the flowers and fruits of] every season a king Jiyasattu Here in the city of Kayandi dwelt a merchant's wife named Bhadda, rich unsurpassed Bhadda the merchant's wife had a son named Dhanne, a boy perfect goodly of form attended by five nurses,—to wit, a wet nurse' (and so forth, as Mahabbale, until he studies the seventy two arts, and so onward, until) "he was fully ripe for enjoyment Then when Bhadda the merchant's wife saw that young Dhanne had passed his childhood, and was . . . ripe for enjoyment, she built thirty two palaces, lofty, towering' (and so forth,¹ until) "he was married by her in one day to thirty two daughters of worthy merchants" (The gifts were thirty two of each kind, and the same tale is told until) "he sat up in his noble palace .

In those days . . . the Ascetic arrived' (The congregation went forth; the king went forth like Kumie) "Then when young Dhanne [heard] the great cry [of folk]' (he went forth like Jamah,* only on foot the tale proceeds similarly until the difference that he said) "I will say farewell to my mother Bhadda, then I will in thy presence Beloved of the Gods go into the Order (and so forth, until he says farewell like Jamah [Bhadda] fainted and conversed as in the story of Mahabbale,³ until "having prevailed not upon him He said farewell to Jiyasattu as in the story of Thavacca putte⁴, the umbrellas and yak tails are described, Jiyasattu himself performed the ceremony of withdrawal, as Kanhe did for Thavacca putte, and so forth until) "he went into the Order, became a friar heedful in walking guarded in continence

On the same day that Friar Dhanne shaved his head and went into the Order, he praised and worshipped the Ascetic, and said 'Verily sir, I am free by thy leave

¹ See above p 31

² See above p 39 ff

³ See Bhag fol 799 ff

⁴ See Vaj p 230 ff

to abide for all my life exercising myself with fasts until the sixth meal, in constant mortification, with acceptance only of āyambhila gruel. When the time for the sixth meal comes round, I allow myself to accept āyambhila, and naught but āyambhila; likewise this must be soiled,¹ and naught but soiled; likewise this must be refuse,² and naught but refuse; likewise this must be what the many other ascetics, brahmans, guests, poor folk, and beggars do not desire. If it please thee, Beloved of the Gods, [make] no stay.' .

Then Friar Dhanne, being given leave by the Ascetic, became glad . . . and abode for all his life exercising himself with fasts until the sixth meal in constant mortification. When the first time for indulging in the sixth meal came round, in the first watch Friar Dhanne read his lection " (asked leave like the Lord Goyame,³ and so forth until) " he took his way toward the city of Kāyandī, went round in the city of Kāyandī to the higher, [lower, and middle orders . . . and accepted] āyambhila and naught but āyambhila . . . [what the many other ascetics . . .] did not desire . So Friar Dhanne, seeking his victuals by this vigorous, zealous, earnest way of search, when he got food got no drink, and when he got drink got no food. So Friar Dhanne, neither sorrowful nor dispirited nor gloomy nor despairing nor wearying in self control, but observing a rule of heedfulness and assiduity, received gathered alms as chanced, sallied forth from the city of Kāyandī" (and so forth, like Goyame, until) "showed [him his food and drink]. Then Friar Dhanne, being given leave by the Ascetic, unbesotted⁴ . . . took by himself his food as a snake taking to its hole,⁵ and abode [exercising himself] with constraints and mortifications. . . .

Now it befell that the Ascetic set out from the city of

¹ *Samsattha*, i.e., given with a soiled hand, see *Āyār*. II. 1. 11, *Kalpa sutra* (ed. Schubring), n. 14-18.

² *Ujjhaya dhammisa*, fit to be thrown away, as being partly bad; *Āyār* II. 1. 11.

³ Above, pp. 64, 91 f., 94.

⁴ See p. 60.

⁵ See p. 92.

Kāyandi, from the park Sahassambavane, to travel about in outer countries. Then Friar Dhanne in the presence of the Ascetic and Elders of such sort studied the Laws of Penance and others, likewise the Eleven Scriptures, and abode exercising himself with constraints and mortifications. So by this noble . . . [mortification] Friar Dhanne" (as to be described in the same way as Khandae,¹ until) "he shone . . .

Now Friar Dhanne's feet showed a beauty of mortification of the following sort, to wit like a dry husk,² or a wooden shoe,³ or an old leathern slipper, thus Friar Dhanne's feet, dry, wizened, and fleshless, appeared to be only bone, skin, and veins, and not flesh and blood

Friar Dhanne's toes [showed a beauty of mortification] of the following sort, to wit, like pods of horse-gram,⁴ or pods of green gram and urd,⁵ that have been cut when ripe and laid out in the heat, and lie dry and wasted; thus Friar Dhanne's toes dry . . . [not flesh and] blood

Dhanne's legs [showed a beauty of mortification] of the following sort, to wit, like a crow's legs, or a heron's legs, or a peahen's⁶ legs . . . not [flesh and] blood

Dhanne's knees [showed a beauty of mortification] of the following sort, to wit, like a blackbird's⁷ knee joint, or a peacock's knee joint, or a peahen's knee joint, thus . . . [not flesh and] blood

Dhanne's thighs [showed a beauty of mortification] of the following sort, to wit, like shoots of the priyangu tree, or shoots of the jujube tree,⁸ or [shoots] of the Boswellia,⁹

¹ See above p 57

² *Challi* Gujarati *chal*

³ *Pauy*: Guj diminutive *pat ri*

⁴ *Kala*, glossed *kaltha*, which is in Sanskrit *kulitha* the Guj *kalthi*, or horse-gram, *Dolichos uniflorus*. The word for 'pod,' *sangaliy i*, survives in Guj *singar*

⁵ Green gram, *mugga* is the modern *mung*, *Phaseolus mungo*
⁶ *Urd* is *masha* (Skt *masha*) Guj *arad*, the *Phaseolus radiatus*. D., however, has *urav*, which seems connected with *Mar uria*

⁷ *Dhenyiliy*: Guj *dhel*

⁸ *Kili*, apparently the Sanskrit *kili*, which is the *Turdus macurus*, and sometimes the crow

⁹ *Sallai*, Skt. *sillai*, the *Boswellia thurifera*

or cotton tree,¹ that have been cut ripe and [laid out] in the heat, and lie dry [and wasted]; thus Dhanne's thighs . . . [not flesh and] blood.

Dhanne's hip-bone [showed a beauty of mortification] of the following sort, to wit, like a camel's foot, or an old hullock's foot, or a buffalo's foot . . . [not flesh and] blood

Dhanne's belly [showed a beauty of mortification] of the following sort, to wit, like a dry leathern water bag,² or a baking pot, or a wooden bowl, thus his belly, dry . . .

Dhanne's ribs [showed a beauty of mortification] of the following sort, to wit, like a row of roundels,³ or a row of platters, or a row of hurdles⁴ . . .

Dhanne's spinal vertebrae [showed a beauty of mortification] of the following sort, to wit, like a coping of roof tiles, or a row of globes, or a row of toy balls⁵, thus . . .

Dhanne's breast bone [showed a beauty of mortification] of the following sort, to wit, like a bit of a plank, or the mid rib of a flapper, or the mid rib of a fan, thus . . .

Dhanne's arms [showed a beauty of mortification] of the following sort, to wit, like pods of the *prosopis* bean,⁶ or pods of the *pahaya*,⁷ or pods of the *agatthiya*⁸, thus . . .

Dhanne's hands [showed a beauty of mortification] of the following sort, to wit, like dry dung-cakes,⁹ or leaves of the banyan, or leaves of the *palasa*¹⁰, thus . . .

¹ *S. mali* Skt. *Lilimali* the *Bombax malabaricum*.

² *Duc* Skt. *dr̥tika* whence Guj *d̥r̥ca*.

³ *Th̥saya*, see above, p. 49

⁴ *Munda*, said by Abhayadeva to be posts in which are fixed the horns of cattle pens, glossed *nanhi k̥hur -ni gamani*, small troughs set before tethered cattle.

⁵ *Vatta*, explained by Abhayadeva as children's toys made of lac so Guj gloss *lacilo* a toy of small balls hung over babies cradles

⁶ *Sami*, the *Prosopis spicigera* (*spicata*), Guj *k̥hy'rau*

⁷ Glossed in E. as *min-phal*, this can hardly be the *main plal* or *Randia dumetorum*

⁸ The *Sesbania* or *Coronilla grandiflora*, a leguminous tree.

⁹ *Chaganis* Guj *chin*.

¹⁰ Skt. *pal̥sa* or *k̥im̥sala*, the *Butea frondosa*.

Dhanne's fingers [showed a beauty of mortification] of the following sort, to wit, like pods of horse gram, or pods of green gram and urd, that have been cut when ripe and laid out in the heat . . . dry . . . thns . . .

Dhanne's neck [showed a beauty of mortification] of the following sort, to wit, like the neck of a water-pitcher, or the neck of a ewer, or an uccatthavapae¹; thus . . .

Dhanne's cheeks [showed a beauty of mortification] of the following sort, to wit, like the fruit of a gourd,² or the fruit of a hekuva,³ or a mango stone⁴, thns . . .

Dhanne's lips [showed a beauty of mortification] of the following sort, to wit, like a dried feeche,⁵ or a wafer of glue, or a wafer of lac, thus . . .

Dhanne's tongue [showed a beauty of mortification] of the following sort, to wit, like banyan leaves, or fig⁶ leaves, or teak tree⁷ leaves, thns . . .

Dhanne's nose [showed a beauty of mortification] of the following sort, to wit, like a slice⁸ of a mango, or a slice of a hog-plum,⁹ or a slice of a lemon¹⁰ [cut when] ripe . . . thns . . .

Dhanne's eyes [showed a beauty of mortification] of the following sort to wit, like the slits in a lute, or the slits in a viol, or the stars at dawn, thus . . .

Dhanne's ears [showed a beauty of mortification] of the following sort, to wit, like the skin of a radish, or the

¹ Some kind of vessel

² *Liu*, the *alibu* or *Lagenaria vulgaris* (*Cucurbita lag*), half gourds are used to make beggars bowls or musical instruments

³ A very uncertain reading See appended text.

⁴ *Ambagaṭṭupī*, the *amba* or mango (*Mangifera indica*) has a large flat stone (*Guj gollī*)

⁵ *Jaloy*, *Skt jalauhas*, *Guj jalo*

⁶ *Umbara*, the *Ficus glomerata*

⁷ *Saga*, vernac *sag*, *Skt śika*, the *Tectona grandis*

⁸ *Pesya* B R. explain *pesya* as 'rind', but here the sense is clearly 'slice', as given by Abh and the *Guj*

⁹ *Ambudaga*, *Skt amṛatāla* the *Spondias mangifera*

¹⁰ *Mulunga*, *Skt mutulāṅga*, the *Citrus medica*

ekīn of a musk melon,¹ or the skin of a harellae',
thns . . .

Dhanne's head [showed a beauty of mortification] of the following sort, to wit, like a ripe gourd, or a ripe elalue,² or a sinhalae, [cut when] ripe thus Friar Dhanne's head, wizened, wasted, and fleshless, appeared to be only bone, skin, and veins, and not flesh and blood."

(Thus the description should be given for all parts, except that as regards the belly, ears, tongue, and lips there are no bones, and of them it is to be said thns "appeared to be only skin and veins.")

"So now, his feet and legs dried and wizened, his belly misshapen and grisly at the sides, sinking into his back, and with hips like a boulder, the rings of his ribs plain to view, the joints of his backbone easy to count ns a rosary of elaeocarps-berries, the divisions of his breast bone like the waves of the Ganges, his arms like withered snakes his hands dangling down like loose bridle rods, his eknl quaking as though he were palsied, the lotns of his face faded, his month hollow like a pot, his eyelids sunken, Friar Dhanne by force of spirit alone walked and halted He was faint in speaking, and before speaking As forsooth a cart of coals,' (and so forth, like Khandae,³ until) "like a fire confined within a heap of ashes he shone mightily with glow, with lustre, and with splendour of glowing lustre

In those days, at that time the city Rayāgīh
the sanctuary Gnpasīlāe the king Śeue

¹ *Valunka* glossed *cirbhīti*. B P explain the Skt *valuka* as the *Cucumis utilisimus*, but that is the *karkatī*. The *cirbhīti* (Guj *cirbh rī*) is the musk melon plant, or something of the kind.

² Skt *kuravella* Hindi and Guj *līvelī*, the *Momordica charantia* or *M muricata* a cucurbitaceous plant

³ The corresponding Skt word *elavula* is the *kapittha* or *il la* (*Feronia elephantum*, see *R ja nighantu* iii 31, *Pharmacographia Indica* i, p 287) This seems to be meant here rather than the *aluka* (*kās ilu* or *kīsa kanda*, the *Alocasia indica*, see *Rāja nighantu* vii. 10).—(A.F.R.H.)

⁴ See above, p. 57

In those days, at that time, the Ascetic, the Lord Mahavire, arrived" (The congregation went forth Some went forth The Law was preached The congregation went back) "Then King Senia, having heard and listened to the Law from the Ascetic, praised and worshipped the Ascetic, and said 'Of these fourteen thousand ascetics with Indabhu at their head, sir, which frier does most labour, and most clears his soul?

'Verily, Senie, of these fourteen thousand ascetics with Indabhu at their head Friar Dhanna does most labour, and most clears his soul

'For what cause sir, is it said that of these Friar Dheuna does most labour, and most clears his soul?

'Varily, Senia, in those days . there was a city named Keyandi'" (*repeat as above until*) "'he set up in his noble palace Now it befell that as I travelled on and on, and passed from village to village I came to the city of Kayandi, to the Sahassambavana park, took a lodging such as was meet, and abode [there, exercising myself] with constrainte ' ' (The congregation went forth, and the story is to be told in the same way until) "'he went into the Order, (and so forth until) he took [by himself] his food as [a snake takes] to its hole Now Friar Dhanne's feet ' (the entire description of his body is to be repeated until) 'he shines For this cause, Senie, it is said that of these fourteen thousand ascetics Friar Dhanne does most labour and most clears his soul

Then King Senie, hearing and listening to this matter from the Ascetic became glad and joyful, thrice walked round him from right to right, praised and worshipped him, took his way towards Friar Dhanne, thrice walked round him from right to right, praised and worshipped him and said 'Happy art thou, Beloved of the Gods, very righteous, well fulfilled in thy purposes, fulfilled of thy tokens, well hast thou won the fruit of thy birth and life in humanity Thus he praised and worshipped him

then took his way towards the Ascetic, thrice praised and worshipped him, and went back by the way that he had come.

Then it befell that at the bour of midnight, as he was holding a religious vigil, the following inward . . . [thought] arose in Friar Dhanne: 'Truly I by this . . . [mortification]' (and so forth, the pondering and farewell being the same as with Khandae; together with the Elders he climbed up Viule, [and brought on his death] by a month's starvation; the period was nine months, and so forth, until) "he in his death-month came to his death, fared upward beyond the [paradises of the] Moon . . . and having passed upward far beyond the seriea of the Mansions of the Nine Gevejjas, was reborn as a god in the Mansion of Savvattha-siddhe" (The Elders went down in the same way as in the story of Khandae, until) "'Here, sir, is his religious equipment.' Then the Lord Goyame" (made inquiry as in the case of Khandae; the Lord prophesied in the same way, until) "'he has been reborn as a god in the Mansion of Savvattha-siddhe.'"

'For how long, sir, is it declared that Dhanna shall dwell as a god?'

'O Goyame, it is declared that he shall dwell for thirty-three sagarovama periods.'

'Then, sir, whither will he go from this gods' world?'

'O Goyame, he will become beatified in the land of Mahā-videha.'

Verily this, Jambū, is the matter of the first lesson preached by the Ascetic."

Thus ends the first lesson.

thirty two of each kind, *and the story goes on until* "he sat up in his noble palace .

In those days ' (the arrival took place, Sunakkhatte went forth in the same way as Dhanne, his withdrawal from the world is to be told in the same way as that of Thavacca putte, until) "he became a friar, heedful in walking guarded in continence Now on the day that Friar Sunakkhatte shaved his head in the presence of the Ascetic and went forth he took upon himself a vow" (and so forth, until) "he took by himself his food like [a snake taking] to its hole, and abode [exercising himself] with constraints [The Ascetic set out] to travel about in outer countries He studied the Eleven Scriptures and abode exercising himself with constraints and mortifications So by this noble mortification" (and so forth, like Khandae) "In those days the city Rayagihe . the sanctuary Gunasila . the king Senie The Lord arrived (The congregation and the king went forth, the Law was preached, the king and the congregation went back) "Now it befell that while Friar Sunakkhatte at the hour of mid night [was holding] a religious vigil' (and so the story continues as of Khandae¹ His period was of many years Goyame made inquiry" [the Lord] spoke in the same way, until) "'he has been reborn as a god in the Mansion of Savvattha eddhe He shall dwell as god for thirty three sagaravama periods 'Then, sir, [whither will he go]? 'He will become beatified in the land of Mahavidehe'

Thus ends the second lesson

(So likewise the story is to be told of the other eight in the same course as Sunakkhatte, except that two were in Rayagihe, two in Sae, two in Vamyaggama, the ninth in Hattbinaure, the tenth in Rayagihe respectively Nine had Bhadda as mother, nine had thirty two gifts of each kind, nine made their withdrawal in the same way as Thavacca

¹ See p. 57.

² See p. 60

putte, for Vehalle his father performed the ceremony Vehalle [kept as period] six months, Dhanne nine, the others many years. The mortification was for a month, all [were reborn] in Savvattha siddhe, and were beatified in Mahā videhe.)

“ Thus the ten lessons,

Verily this, Jambu, is the matter of the third chapter in the Fortunes of them that were reborn in the Highest Mansions, that was preached by the Ascetic, the Lord Mahavire¹ . . . who has won to the . . . seat whence there is no return, and which bears the name of Beatification.”

Thus end the Fortunes of them that were reborn in the Highest Mansions. Thus ends the ninth Scripture.

The Fortunes of them that were reborn in the Highest Mansions form one book of Holy Writ. It has three chapters, which are read in three days. Of these, there are in the first chapter ten lessons, in the second chapter, thirteen lessons, in the third chapter, ten lessons. For the rest it is to be read like the Dhamma kaha².

¹ Supply the rest from p. 11

² Viz the Naya-dhamma-kaha

APPENDIX I

TEXT OF THE ANUTTAROVĀVA

THE Prakrit text of the Anuttaravāva which is here presented can make no claim to critical exactness. It aims merely at presenting the vulgate more or less faithfully, with the ordinary blunders corrected. Scarcely any notice has been taken of the countless misspellings and small errors that disfigure every manuscript, only variants of some slight importance being noted.

The materials used in forming this text are

A = British Museum Or 5130 a fairly good manuscript written in fine large characters of about the seventeenth century and containing a Gujarati gloss (*ṭāḍā*) incorporating parts of Abhayadeva's commentary

B = British Museum Or 5131 a manuscript in small neat script of about the same age containing the Sanskrit commentary of Abhayadeva. It is not very correct

C = a manuscript kindly lent from the library of the

An attempt has been made to discriminate between the older and the later Prakrit of the text. As is apparent the narratives which are abbreviated by the use of *ja'* and *ta'etā* often show nominatives in *o* as do also the colophons of the several sections whereas the full text regularly has the older nominative in *e*. These passages and their immediate context I have therefore treated uniformly and sometimes rather arbitrarily as belonging to the secondary Prakrit and imposed upon them the nominative in *o* throughout, printing them in italics. Uniformity in the use of intervocalic *g* and *y* (representing Sanskrit *ā*) has not been sought by me, probably it never existed. The sounds were almost identical, as they are in some dialects of Germany and though doubtless Jain writers had preferences in certain connections they never established a general rule.

Indian Institute at Oxford. It was written in Samvat 1622, Baisakh *śudī*. It is on the whole a good manuscript and neatly written.

D = the Calcutta edition published Samvat 1631, Baisakh *śudī*, by Satyavrata Sūtasrami. This contains the Prakrit text a Gujarati interpretation, and Abhayadeva's commentary. The last named portion is comparatively well edited the remainder is bad.

E = a lithograph containing the Prakrit text with a Gujarati interpretation, published at Bombay in 1894. It is so senselessly corrupt that its readings without support are of no value. Some of them, however, are interesting, and in one or two cases better than those of the other sources.

ANUTTAROVAVAIYA DASAO

Tenam kalenam tenam samaenam Rayagiha nayare
Ajja Suhammassa samasataram Parisā niggaṇṇā jara
 Jambu pajjuvasaḥ evaṃ vayasī

Jai nam bhantesamanenam *jara* sampattanam atthamassa
 angassa Antagada dasanam ayam atthe pannatte, navamassa
 nam bhante angassa Anuttarovavaiya dasanam samanenam¹
jara sampattanam ke atthe pannatte?

Tae nam se Suhamme anagare Jambum anagaram evam
 vayasī

Evam khalu Jambu samanenam *jara* sampattanam
 navamassa angassa Anuttarovavaiya dasanam tinnu vagga
 pannatta

Jai nam bhante samanenam *jara* sampattanam navamassa
 angassa Anuttarovavaiya dasanam tao vagga pannatta,
 padhamassa nam bhante vaggassa Anuttarovavaiya dasanam
 samanenam *jara* sampattanam kai ajjhayaḥ¹ pannatta?

Evam khalu Jambu samanenam *jara* sampattanam
 Anuttarovavaiya dasanam padhamassa vaggassa dasa
 ajjhayana pannatta tam jaha

Jahi Mayahi Uvayahi Parisasena ya Varisene ya

¹ Omitted in the MSS and editions

Dihadanto ya Latthadante Vehalle Vebhaya Abhae
1 ya kumaro¹

Jai nam bhante samanenam jāta sampattenam
Anuttarovaya dasanān padhamassa vaggassa dasa
ajjhayaṇa pannatta, padhamassa nam bhante ajjhayaṇassa
Anuttarovaya dasanān samanenam jāta sampattenam
ke atthe pannatte?

Evam khalu Jambu, tenam kalenān tenam samanān
Rayagihe nayare riddha thimiya samiddhi—Gunasīlae
cece—Seme rāya—Dharin devī *Sīho sumino, Jāti kumāro,*
jahā Meho Itthattao dao, jaca uppim pasāya jāta viharai
Simi samosadhe Senyo niggao Jahā Meho tahā Jati 11
niggao, taheva nikkhanto, jaha Meho ekkarasa anqām
ahijai, gunarayanam taro lammam, jahā Khandayassa,
evam jā cece Khandayassa tattataya, sā cece cintana*²
āpucchana, therekimi saddhimi Iulam taheva duruhai,
naiaram solasi vasum simanna pariyagam paunitta kala
mase kalim kicca uddham Candima Sohamm Isana jata
*Aran' Accue kappe Navaya-gevejja vimana patthade*³
uddham durani vivaitta Vijae vimane devattae uvavanne
Tae nam therā bhagavanto Jalim anagaram kala geyam
janitta parinivvāna vattiyam kaussaggam karenti 2 patta
civaram genhanti, taheva uttaranti, jāta Ime se nyara
bhandae bhante tti, bhagavam Goyame jara evam vayasī

Evam khalu devanuppiyanam antevasi Jai namam anagare
pagai bhaddae se nam Jai anagare kala gae kahim
gae, kahim uvavanne?

Evam khalu Goyama mama antevasi taheva jaha Khandā
yassa jata kala gae uddham Candima jata Vijae vimane
devattae uvavanne

¹ The spelling of several of these names is very dubious *Uta j li*
is the tradition of A D and E as in the similar verse of the
Antagada dasao while C gives *Uta j li* In the next line I have
given the readings of C A has *D l adante ya Latl adante ya Vihalle*
ya Vihise Abhaye ti ya D gives *Dihase s ya Latthadante ya*
Vihalli l il iyase Abhiti ja l il iyasse Abhajakum re E

² *Jan cece A j ieva C j ita D E*

³ *Viyas D*

⁴ So C rightly, *e i n ne A and D Similarly below See Thananga
fol 197 where the Comm gives the Sanskrit form as *prastata*

Jalissa nam bhante devaasa kevaaya kalam thu
pannatti?

Goyama battisam a garovamaam thu pannatta

So nam bhante t^o1 deva loy^o10 au khaenam 3 kahim
gacchibhi 2?

Goyama Mahavidehe vase ajjibhi

Evam khalu Jambu samanenam j^ata sampattenam
Anuttarovavaya dasanam pa lhamassa vaggassa padhamassa
ajjhayanassa ayam atthe pannatte

*I t^ari sesāna 11 naranhaṃ bhāṇiyāṃ, nataram clā
Dhūrinī suṇā, Vēhalla Vēhāsā Cellanāe, Abhao Nandāe
Aillā am^o pa cauhari eblasa iasāim sāmanā pariyaṃ,
ti ham burasa iāsāim, dō^o ham paṇca iāsāim Aillā am
pa cauhari ānupurite (urāḍo I yae I eJayante Jayante
Aparāye Saviatthasiddhe D hadante Saviatthasiddhe, annā
lame am^o sesā, Abhao I yae Sesam jaha padhame⁴ Abha
yassa nūnattarā Rīyag^othe nayare, Senie riyi, Nanda dev^o,
sesari takea^o*

Evam khalu Jambū samānenam j^ata sampattenam Anut
tarovavaya dasanam padhamassa vaggassa ayam atthe
pannatte

Iti padhāmo vāggo samatto^o

Jai nam bhante samanenam j^ata sampattenam Anuttaro
vavaya dasanam padhamassa vaggassa ayam atthe pan
natte doccassa nam bhante vaggassa Anuttarovavaya
dasanam samanenam j^ata sampattenam ke atthe pannatte?

Evam khalu Jambu samanenam j^ata sampattenam
Anuttarovavaya dasanam doccassa vaggassa terasa ajjha
yana pannatti, tam jaha

Dihāsene Mahāsena Latthadante ya Gudhadante ya
 Suddhadante ya
 Halle¹ Dume Durāsena Mahādumasene ya ahie
 Sihe ya Sihasene ya Mahasihasene ya ahie
 Punnasene ya bodhavve terasame hoi ajjhayane

Jai nam bhante samanānam jai sampatthenam Anut-
 tarovavāya dasanānam daccassa vaggassa terasa ajjhayana
 pannatti daccassa nam bhante vaggassa padhāmassa
 ajjhayanassa samanānam jai sampatthenam ke atthe
 pannatte?

Evam khalu Jambu, tenam kalenam tenam sīmaenani
 Rayagihe nayire—Gunasīlā cete—Senie piya—Dharinī
 devī Sīho sumino jaha Jālī² tala jammam, balattanam,
 lallo, narāram Dihāsena kumaro, sālī eia rattavaya jaha
 Jālissa jai antam kahu

Evam terasa 11—Rayagiho, Seniyh piya,³ Dharinī maya
 Terasāka 11 solasa itṣa piyao, ārupuṇṇe iya donni,
 Iejayante donni Jajante donni, Aparājite donni, sasa
 Mahādumasena m ar jai ca Sarattasiddhe

Evam khalu Jambu samanānam Anuttarovavāya dasa
 nam daccassa vaggassa ayam attha pannatte Masiyue
 sarilehande dosu 11 raggesu

Thi biyo raggo samatto *

Jai nam bhante samanānam jai sampatthenam Anuttaro-
 vavāya dasanānam daccassa vaggassa ayam atthe pannatte
 taccassa nam bhante vaggassa Anuttarovavāya dasanānam
 samanānam jai sampatthenam ka atthe pannatte?

Evam khalu Jambū samanānam jai sampatthenam
 Anuttarovavāya dasanānam taccassa vaggassa dasa ajjhayana
 pannatta, tam jahi,

Dhāṇṇe ya Sugakkhātṭe ya Jenduse ya ahie
 Pellae³ Ramaputtē va Candimā Putṭhima 11 a,

¹ Hulle A E

² This ending is omitted in C

³ Pellae C Elaje D Palle E

Pe lhalapatte anagare navame Potthile vi ya,¹
Vehalle dasame vutte me ya² dasa ahiya

Jai nam bhante samenenam jara sampattenam Anuttaro
vavayi dasā³ taccassa vaggassa dasa ajjhayena pan
natti, padhamassa nam bhante ajjhayanassa samanenam
jara sampattenam ke atthe paanatte?

Evam khalu Jambu, tenam kalenam tenam samaenam
Kiyandi⁴ namam nayari hottha riddha thimiya samiddha
—Sabassambavane njane savva nn⁴ —Jiyasattu raya⁵
Tattha nam kayandie nayarie Bhadda namam satthavahi
parivasai addha jara aparibhuya Tae nam Bhaddae
satthavahie putte Dhanne namam darae hottha abina jara
suruve pañca dhai pariggahie,⁶ tam jaha, khira dhaie jaha,
Mahabbalo jara baiattarim lalao ahie⁷ jara alam bhoga
samatthe jae yavi hottha Tae nam s⁸ Bhadda satthavahi
Dhannam darayam ummukka hila bhavam jara bhoga
samattham⁸ janitta battisam pasaya vadimsae karei
abbhuggaya⁹ jara tesim majjhe bhavanam anega
khambha saya sannivittam jara battisae ibbha vara
kannayanam ega divasenam panum genhaveri Battisao
dao, jara uppim pasaya phuttaantehim jara viharai

Tenam kalenam tenam samaenam samane¹⁰ samosadhe
Parisa niggaja raya jaha Kuyyo talā niggao Tae nam
tassa Dhannassa daragassa tam mahaya jaha Jamali taha
niggao, nararam pāya cārenam, jara jari narara
ammayam Bhaddam satthavahim apucchami, tae nam
aham devanuppiyanam antie jara pavvayami jara jalā
Jamali taha apucchai Mucchaya¹¹ tatta padituttaya jalā

¹ Potthile vi ya C omitting navame E gives for this line Pedl la
putte anag re Pedhdhi vi ya a agure Podhile vi ya

² Ye C

³ The MSS in this word vary between K gandi and K jandi I
follow the latter merely for the sake of uniformity

⁴ See Vāy p. 52

⁵ C adds J otth

⁶ But below °parikkhite a common variation

Apparently the Sanskrit adhite (3rd sing ind.) L gives it janti
(for the usual a/iyai)

⁷ V vi C cavi A E vi D

⁸ Bhag fol 960

¹⁰ Sami D

¹¹ I ucll i, c

Mahabale, jūṭṭa jūṭhe no samcaei, jahū *Ilāvaṭṭuttassa* *Jiṇṇasattum āpucchai*, *chitta cāmardo*, *sayam eia Jijāsatt* *ṭṭikkhamai* *aii kare*, *jahū Ikāṭṭeṭṭuttassa* *hanh*, *jāca* *paṇṇa* *apṇigire* *jao iriya* *samie jāca* *gutta* *bambhaya*

Tae nām se Dhanne anagare jam ceva divasam muḍḍe bhavittā jūṭṭa pāṇṇaie, tam ceva divasam samanā bhagvān Mahāvīram vandā namamsā 2 evaṃ vayasī

Evam khālū icchamī paṇṇa bhante tubbhehū abbhannuṇṇe samaye jivajjivāe chaṭṭham chaṭṭhenam anikkhittenam ayaṃhila pariggahenam tave kammēnam appanānā bhavemāssa¹ vibhittā Chaṭṭhassa vira nām piraṇa vamsi kappā me ayaṃlīlām padiggahettāe, no ceva nām anayambilām, tam pi ya samsattham, no ceva nām asanī sattham tam pi ya nām ujjhaya dhammīyam no ceva paṇṇa ayaṃjhiya dhammīyam tam pi ya jam apī e bhavē samāna mahāna ahi-kivāṇa vanimāga navakaukhanti Aha suhām devanuppiyā mā paṇṇa libandham

Tae nām se Dhanne anagare samanēnam bhagvān Mahāvīrēnam abbhannuṇṇaē sūṇṇo battha jivajjivāe chaṭṭham chaṭṭhenam anikkhittenam tave kammēnam appanānā bhivemāne vibhāṇā Tae nām se Dhanne anagare padhama chaṭṭha khamāna paranayamsi paṇṇaie porisīe sajjhiyam kare, *jahū Goyama sāṇṇi taheva ājucchai jāca* *jen eva Kayandi* *nayari* *ten eva nīgacchai* 2 *Kayandīe* *nayariē* *ucca jāca* *a lamāne* *ayambilām* *no apā* *yambilām jāca* *navakaukhanti* Tae paṇṇa se Dhanne anagare tae abbhujjayaē payattīe peggahiyāe esanāe esamāne jai bhattam labhā to paṇṇam na labhā aha pīṇam labhā to bhattam na labhā Tae nām se Dhanne anagare adine avimāṇe akaluse nīsaī apṇitanta jogī³ jayana ghaṇṇa jogī carittē aha pajjattam samudanam⁴ pi liggahe 2 *Kayandīe* *nayariē* *padinikkhamai jahū Goyama* *jāca*⁴ *padidamsē* Tae nām se Dhanne anagare samānenam bhagavaya abbhannuṇṇaē samaye amucchiē jāca

¹ So all the sources, against grammar but E which gives *bhāṇe*

² C

³ Dialect? ⁴ *Sivāṭṭa* a C perhaps rightly see above p 61

⁴ Takā A

Dhannassa udara-bhaya¹ assa im' eyārūva . . . sa jaha—
sukka-due i vā bhajjanaya kabhalle i vī kaṭṭha kolambae i
va, evam eva ndānam sukkam . .

Dhannassa pasukya-kadayūnam im' eyārūva . . . se jaha—
thi say īvali i va pu īvali i va muḍḍāvali i va . . .

Dhannassa piṭṭhi¹-karandayānam ayam eyarūva . . . se
jalm—kannīvali i vī galavali i va vatṭāvali i va, evam
eva . . .

Dhannassa ura-kadyassa² ayam eyarūva . . . sa jahi—
cittaya-kaṭṭare i vī vijana patte i vā tuliyanta patte i vī
evam eva . . .

Dhannassa bhīnam . . . se jahi nāmao—sami-sanga-
liya i va palaya³ sangaliya i va agatthiya sangaliyā i va,
evam eva . . .

Dhannassa hatthūnam . . . sa jahi—sukka chagayya
i vī vada patte i va palasa patte i vā, evam eva . .

Dhannassa hatthadgulinānam . . . se jahi—kala sanga-
liya i va mugga mūsa sangiliyā i va taruniya chūpa ayava
dinna sukka samuṇṇi, evam eva . .

Dhannassa giva . . . sa jahi—karaga giva i va kundiya-
giva i vā uccatthavānae i vā, evam eva . . .

Dhannassa hanūya . . . se jahi—lan-phale i vī heku-
va phale⁴ i va ambagattliya i va, evam eva . . .

Dhannassa utthanam . . . se jaha—sukka jaloya i va
silesa galya i va alattaga⁵ galya i va, evam eva . . .

Dhannassa jibbhae . . . se jaha—vada patte i va umbara⁶-
patte i va saga patte i va, evam eva . . .

Dhannassa uaste⁷ . . . se jaha—ambaga pesiyā i vī

¹ *I tthi*^o C, the i being a correction, similarly on p 132 it reads
i tthi karaṇa laga sandhikhipa, and A has *piṭṭham assienara*. On *i rati*
see J R A S., 1907, p 2 ff. The other sources read *piṭṭha*^o

² *Ura karan layassa* A, sim E

³ *Vah iya*^o C

⁴ Thus C, *hakuṭa*^o B *hekuca*^o commentary of D, *hanva*^o text
of D, *hahukuba*^o A, *hakuna*^o E. The word is plainly corrupt

⁵ So A, D, *alatta*^o C, E

⁶ *Pal isa*^o C, *umbara*^o *pal isa*^o *va la*^o *i ya*^o E

N issi te E

ami idaga pesiy : i v : maulunga¹ pesiya : v : taruniv :
evam eva

Dhanna²sa acchinam se jaha—vina chidde : v :
vaccisaga³ chidde : v : pabhaya taraga⁴ : v : , evam eva

Dhanna⁵sa kammam se jaha—mula challiva⁶ :
va valunka challiva : va harellava challiva : va , evam
eva

Dhanna⁷sa sasana se jaha—tarunaga laue : v :
tarunaga elue : v : sinhalae⁸ : v : tarunae jara cithai
evam eva Dhanna⁹sa anagara¹⁰sa sisam sukham lakkham¹¹
nimmamsam atthi camma churattae pannavai no ceva
nam mamsa soniyattae Tra : sarrattila : i era nacara :
udara blāya ari : ari : a j lā uññā eesam atthi na bhara¹²
cammā chura¹³tae pannavai tti lla nai

Dhanna nam anagare nam sukkenam bhakkhenam¹⁴
piya janghoruna rigava tadā karilenam kadā kadenam
pittham¹⁵ asienam udara bhayānenam jōjjamanehum pāsu
liya kadāhum akkha sutta mala viva¹⁶ ganejjamanehum
pitthi¹⁷ karandaga sandhikum ganga taranga bhuenam ara
kadaga desa bhāenam sukka sappā samānehum bhāhim¹⁸ va
dhula¹⁹ kadali viva lambantehi ya agga hatthehum lampāna

¹ So C commentary in A (*m ul ga*), text of D *n ul nga*² text of A (corrected) *mal il nga* Abhavadeva in B and D *ul nga* E.

So C with Abhavadeva who explains rice sale *rad ja tuera*
*bad il sama*³ A *vatt il sama* text of D

² The choice of readings is difficult. The texts of A and C give as
their tradition *p bh iya tariga*. This is mentioned as a variant by
Abhavadeva (B and D) who however found as the standard reading
pabh ja-t rag or *ot rig*

³ So C E. A, countenanced by Abhavadeva has *cl all* in the first
two cases. D also varies.

⁴ *S n l e C*

⁵ A gives *sikkam* only C and D *lukkham* only. Abhavadeva gives
both *s sa n mukkhām* E.

⁶ So A C but *j b h i* above

⁷ A and D *bhavanti bhacati bhavanti C*

⁸ So E and Abhavadeva. C has *suk enam* a *k l h e am* A *suk l h e*
am only and the Prakrit of D *muk l h e am* only

⁹ *Pitth n* A see p 131 n. 1

¹⁰ *Tica C*

¹¹ Thus C

¹² *Sidhula C.*

vare¹ vā varamāṇe eisa ghadie pavvaya vāyana kamale
 ubbha la ghaḍi muhe ucchuddha² nāyana kose jivam
 jivenam gacchati jivam jivenam cittaṭṭhai, bhāsam bhāsisim
 tti gila 2 se jaha nīmae—ingala sigadivā i vā jālā
 Kālanāo tāhā jha huyisano vā bhāsa rasi palicchāṇe
 tivenam teenam tava teya sīrie uvasobhāṇe 2 cittaṭṭhai

Tenam 1 denam tenam samaenam Rāyagāḥe nāyare—
 Gūnasilāo ceṭe—Senie riyi Tevāṃ kilenam tenam
 samācāyam samāne bhagāyam Mahāvīre³ aṃmosadhe
 Paṇḍitā iṇḍaḍḍā Seṇiyo nīgga Dhammā lālā Paṇḍi
 tādīṇa Tae nam se Senie riyi samāssa antie
 dhammam soccā mīsamā samānam bhagāyam vanda
 namāssa 2 evam vāyisi

Imasi nam bhante Indabbui pāmokkhiṇam coddasan
 ham samāpa sīhassīnam kāyare āgāḥe mahā dukkhā
 kārae⁴ ceva mahā nijjāyāṇe ceva?

Evam khālū Seniya āmasu Indabbui pāmokkhiṇam
 coddasanham sīmana sīhassīnam Dhammā āgāḥe mahā
 dukkhā kārae ceva mahā nijjāyāṇe ceva

Se keṇ atthepāṇi bhante evam uccu imasim jha
 sīhassīnam Dhammā āgāḥe mahā dukkhā kārae ceva
 mahā nijjāyāṇe ceva?

Evam khālū Seniya tenam kālenam tenam samaenam
 kāyandi nīmam nāyāṇi hotthā uppam pāyā
 vādāsa vīharā Tae nam āham ānāyā layā pavvānu
 jivāmi⁶ cāramāṇe gāmanugāṇam dūjjāṇe jē eva
 kāyandi nāyāṇi jē eva Sīhassambāṇe ujjāṇe tē eva
 āgāḥe ahī padiruvāṇam oggāḥam oggāḥāmi 2 samjāṇe
 nam jātā vīharāmi Paṇḍitā iṇḍaḍḍā tāhā jātā pavvāṇe
 jātā bilam vā jātā ihareṇ Dhammāssa nam āgāḥassa

¹ So the tradition of C (*kāmpa a i t*) and Abhayadeva *o i e a A*
o v e a a E D is corrupt but supports C

² So C supported by Abhayadeva in B *i c c l a l l a*° A *u b b d l l a*°
 commentary in D *u c l a d l l a*° text *u u d l l a E*

³ Only in D and E

⁴ The spelling of A varies between *n jjarattir e n jjar tar e* and
n jjarat C gives *n jjar tarā* twice (once with *n*) and once *n jja*

⁵ After *i s* begins a lacuna in A

⁶ *o p v i e C*

payanam *sāṁsāra* : *saṁsāra* : *sāṁsāra* : *jāra* uvasobhemanno 2 ciṭṭhai
 ho ten' atthēnam Sāmy : *saṁsāra* : *saṁsāra* : *saṁsāra* : *saṁsāra* : *saṁsāra* :
 saṁsāra : *saṁsāra* : *saṁsāra* : *saṁsāra* : *saṁsāra* : *saṁsāra* : *saṁsāra* : *saṁsāra* :
 kara kara mah : *saṁsāra* : *saṁsāra* : *saṁsāra* : *saṁsāra* : *saṁsāra* : *saṁsāra* : *saṁsāra* : *saṁsāra* :

Tao nam 40 Senie naya samasāssa bhagavāo antie eyam
 attham socci nāmmā haṭṭha tūṭṭha . . samanā
 bhagavāo tikkhutto yāhūna payāyāma kara 2 vandā
 namāssa 2 jen' ova Dhamma anagāro ten' ova uṇṇacchā
 2 Dhamma anagāro tikkhutto yāhūna payāyāma
 kara 2 vandā namāssa 2 etam vāyāsi

Dhamma si nam tumā devanappiṇa supunṇo sūha
 yāṭṭhe kya lakkhaṇa, sūladdhe nam devanappiṇa : tava
 mūṇṇāsa jama jivā phalo, tti kattu vandā samāssa
 2 jen' ova samāssa bhagavāo ten' ova uṇṇacchā 2
 samanā bhagavāo tikkhutto vandā samāssa 2 jam
 ova dīsa¹ pāṇṇāsa tti ova dīsa padigae

Tao nam tassa Dhamma anagāro anagāro kya
 pūva rattavāraṭṭha kala samāyāsa dhamma jagāyāma 2
 mēyāyāsa nāṭṭhaṭṭha 1

Eva khalu ahaṁ imāni uttāraṇāni jāhā khandāo
 tāhā cintā, āpucchānaṁ, therāni saṁsāraṇi vāda uṇṇa-
 ṇā, vāyāsa samāṇā, nāra mūṇā jama, jāṇā kala
 mūṇā kala kīca uddham Cāṇṇā jāṇā Nāṇā goṇṇā
 vāṇā patthade² uddham dham vāṇā Sāṇāthasiddhe
 vāṇā devāni uṇṇāne Therā tāhā uttāraṇāni jāṇā
 Ime se āyā bhāṇā bhāṇā tti bhagavāo Goyāsa tāhā
 jūṇā jāhā khandāyāsa bhāṇāni tāṇāni jāṇā Sā
 vāṇāthasiddhe vāṇā uṇṇāne

Dhamma nam bhāṇā devāsa kyaṇāni kalaṁ thu
 pannaṭṭa³

Goyāsa ttiṇāsa sagaravāṇāni thu pannaṭṭa.

Se nam bhāṇā tti devā logāo khaṁ gacchāni?

Goyāsa Mahāvidehe vāse sippāni

Eva khalu Jambū samānāni jāṇā sampattāni
 padhamāsa ajjāyāsa āyā atthē pannaṭṭa

¹ After this word the Iccana of A ends.

² *Disi*, A and D *disi* E in both cases

³ See above p 12

*Padhamam ajjhayanam samattam*¹

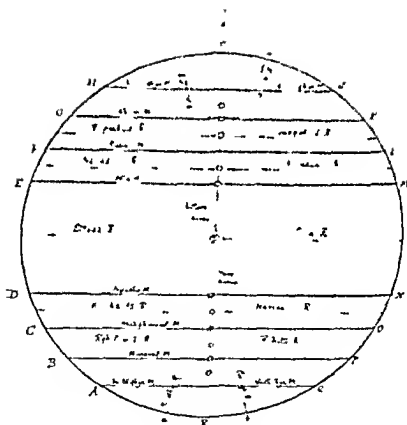
Jai nam bhante ullhetao Evam khalu Jambu, tenam
 lalenam tenam samaenam Kayandi nayari—Jiyasattu
 raya Tattha nam kayandio nayario Bhaddi namam
 satthav ibi parivasai a lha Tiso nam Bhaddio sattha
 vaho putto Sunakkhatte namam dirae botti ahina jāia
 surive pañca dhi parikkhitte *jāia Dhanno, taheta, battisao*
dāo jāia uppiṃ piṣya vadimsae vibarai

Tenam kilenam tenam samaenam samosarinam jāia
 Dhanno tahā Sunallhatto ii niqqao jāia Iddiaccaputtassa
 tāia niklamanam jāia anagare jāe iriya samie jāia
 bambhayari Tao nam ee Sunakkhatte anagare jam cova
 divasam samnassa bhagavao antie munde jāia pavraie
 tam cova divasam abhigāham *taheta jāia* bilam iva
 ahara 2 samjameram jāia viharai bhūy jānavayā
 viharani viharai el karasa angam ahijjai sam
 jamenam tavasa appinam bhavemava vibarai Tao nam
 ee Sunakkhatte tenam uralenam *jāia Khandao* Tenam
 kalenam tenam samonam Piyyaghe nayare—Gunasiṭhe
 ceie—Senio raya Sumi samosadhe Parisi niqqajā
 Rūyā niqqao Dhamma lala Raya padiga parisā
 jadiqayā Tao nam tasā Sunakkhattassa annaya kayā
 pavra ruttivaratta kila samayamā dhamma jagariyam
jāia Khandajassa Bal i usa pariyaō Gojama juelā
taheta lahet jāia Savvatthasiddhe vimine devattie uva
 vaune Tettisam sigarovam um thi Se nam bhante
 Mahāvidehe sijjhalu

*Biyaṃ ajjhayaṃ aṃ samattam*²

I i a i Sunakkhatta gamai aṃ sesū ri attla U i jacc
 natara ā i ni mri d a i Rūjale d n i Sacc do i
 I ā i jaggāme naram Hatthi yure d i saro Rūjale
 Natara ā i Bla lla i jai aṃ i natara ri battisā d i
 natara ā i nikkhamai aṃ I i accaputtassa sarisat I el al

¹ As usual C O is this clause² Omitted in C



The total diameter of Jamludipa is 100 000 *yojanas*. The maximum width of Bharata varṇa like that of Airavata varṇa is $52\frac{1}{4}$ *yojanas*, that of Haimavata and that of Hairanyavata are each $10\omega 2\frac{1}{4}$ *yojanas*, that of Hari

and that of Ramyaka are each 2105 $\frac{1}{2}$ *yojanas*, and that of Videha is 1210 $\frac{1}{2}$ *yojanas*. At each of the extremities of the Himavat and Sikkharī ranges (B, P, G, h) there are two great spits of land jutting out for 300 *yojanas* into the sea, towards the cross quarters of the compass each divided into seven parts. These are the eight Antari dvīpas, in which dwell barbarians. Bharata Airavata and Videha (with the exception of the Deva kuru and Uttara kuru districts) are called "karma bhūmis, because *tirthalāras* are born and beatified there the rest of Jambu dvīpa, together with the Deva kurus and Uttara kurus is inhabited by *Yugalis* or giants.

The mention of *Pandu mahurā* in our text (p. 81) is interesting. By this name is evidently meant the southern city of Madura, where the Pandiyan dynasty was ruling in the fifth century B.C., and probably earlier. The Pandiyans, however, were not Pandavas, and the Jain identification of the two dynasties is probably based on popular etymology. A like attempt to connect the two families occurs in the Tamil chronicle given in Taylor's 'Oriental Historical Manuscripts,' vol. 1, p. 195 *et seq.*, which states that Madura in the time of the wars of the Mahābhārata was ruled by Bahhravahana son of Arjuna by the daughter of the Pandiyan king of Madura. The Mahābhārata, on the other hand, makes Bahhravahana son of Arjuna by Citrangada, daughter of Citravahana, the king of Manipura. It may also be noted that the old Tamil poets call the Pandiyan kings *Janakan* and *Laurayan*.

One of the bases of this fantastic geography is the peculiar Jain theory of the solar system. Jain maps of the world mark the place of the sun at E, N, a, and d, that of the moon at D, M, l, and c. "They start from the theory that in the course of twenty four hours the sun, as well as the other heavenly bodies can traverse only half of the circle around Meru, hence when the night ends in Bharata varsa, the sun whose light gave the previous day has just arrived at the north west of Meru. Hence the sun which actually rises at this very time in the east of

Bharatī varā cannot be the same sun which set on the previous evening but is another sun, which is however indistinguishable to the eye from the first. On the morning of the third day appears again the first sun, which by this time has reached the south eastern corner of Meru, and so on. For the same reason, the Jains assume two moons, two series of nakṣatras, etc. All the heavenly bodies are thus duplicated.¹

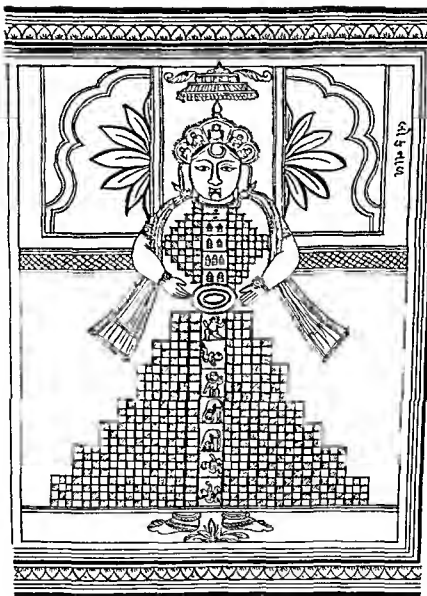
The earth and its planetary system, however, form but a small part of the regions which Jain cosmography undertakes to describe. Its theory may be understood from the accompanying diagram,* representing the series of worlds under the figure of a woman, whose waist is formed by our earth. Below our earth are seven other earths of gradually increasing magnitude, called Itanaprabhā, Śarkaraprabhā, Vālukaprabhā (see p. 81) Paṇḍraprabhā, Dhūmaprabhā, Lāmahprabhā, and Mahāstamahprabhā. In the midst of each of these lower earths lie hells, *narakas* or *nirayas*.

Some distance above our earth begins the series of celestial spheres. These comprise twelve *kalpas*, which, in ascending order beginning from the *kalpa* nearest to us, are styled Saudharma, Anāna, Sanatkumara, Mahendra, Brahmāloka, Lantaka, Mahānukra, Sahasrara, Anata, Pranata, Arana, and Aeyuta,² which form the bust of the figure in the diagram, a series of nine regions called Graiveyas, which form the collar, and lastly the five Anuttara vimānas—Vijaya, Vijayanta, Jayanta, Aparajita, and Sarvārtha-siddhā—which constitute the crown of the figure above which the world tapers to an end in the region styled Iśat pragbhara, which is shaped like an umbrella and is tenanted by the redeemed souls. These regions are supposed to contain palaces *vimānas*, tenanted by the Vaimānika gods. The first eight *kalpas*, taken in

¹ Tibhant, *Astronomie Astrologie, und Mathematik, in Bühler's *Grundriss* pp. 21, 22.

² Taken from Padmavijaya's Samarāditya Kevala nā Ras published at Bombay in 1842.

³ For the Prakrit names of these see p. 110.



A JAIN CHART OF THE UNIVERSE

Bharata varṣa cannot let the same sun which set on the previous evening but is another sun which is however indistinguishable to the eye from the first. On the morning of the third day appears again the first sun, which by this time has reached the south eastern corner of Meru and so on. For the same reason, the Jains assume two moons two series of *nakṣatras*, etc. All the heavenly bodies are thus duplicated.

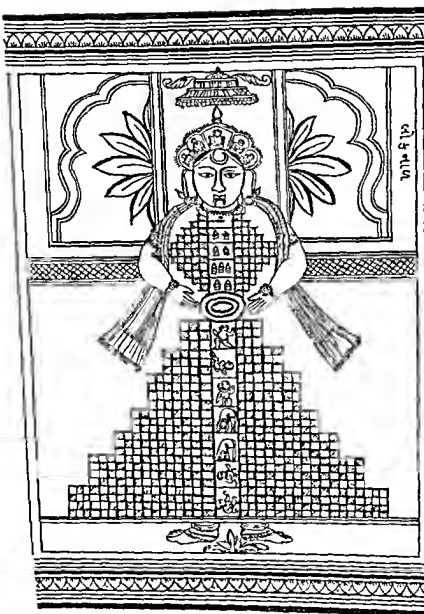
The earth and its planetary system, however, form but a small part of the regions which Jain cosmography undertakes to describe. Its theory may be understood from the accompanying diagram representing the series of worlds under the figure of a woman, whose waist is formed by our earth. Below our earth are seven other earths of gradually increasing magnitude called Ratnaprabha Śākaraprabha, Vālukaprabha (see p. 81) Paṇḍraprabha Dhūmaprabha, Tmālaprabha, and Mahatmālaprabha. In the midst of each of these lower earths lie hells, *arakas* or *nirayas*.

Some distance above our earth begins the series of celestial spheres. These comprise twelve *lohas* which in ascending order beginning from the *loha* nearest to us are styled Saudharma Arāma, Saṇātkuma, Mahendra Brahma-loka, Līlāka Mahā-ukra Śaṣasara Anata Prānata Arāma and Aeyuta² which form the bust of the figure in the diagram, a series of nine regions called Graiveyas which form the collar and lastly the five Anuttara vimānas—Vijaya Vajrayanta Jayanta Aparajita and Sarvartha siddha—which constitute the crown of the figure above which the world tapers to an end in the region styled Ratnāpragbhara which is shaped like an umbrella and is tenanted by the redeemed souls. These regions are supposed to contain palaces *raṇas* tenanted by the Vaimāṇika gods. The first eight *lohas* taken in

¹ *Thibaut* 'Astronomie Astrologie und Mathematik, in Böhler's *Grundriss* pp. 21-22.

² Taken from Padmanavajaya's *Samarāditya Kavalī* nṛ. 11 is published at Bombay in 1882.

³ For the Prakṛit names of these see p. 110.



श्री महावीर

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the same order as above, contain respectively 32 lakhs of *vimanas*, 28 lakhs, 12 lakhs, 8 lakhs, 4 lakhs, 50 000, 40,000, 6 000, *Anata* and *Pranata* together have 400 *Arana* and *Acyuta* together 300, the three series of the nine *Graiveyas* have respectively 111, 107, and 100, and the five *Anuttara vimanas* have 1 each, the total being 97,023 ¹

APPENDIX III

NOTE OF THE JAIN DOCTRINE OF PSYCHOLOGY

JAIN philosophy divides the whole of Being into (1) soul (*jīva*), (2) merit (*dharma*), (3) demerit (*adharma*), (4) ether (*ākāśa*), and (5) atoms (*udgala*), to which some add time "Merit is a cosmic principle or force acting as the ground for the motion of atoms and souls being in the same relation to them as water to the fish swimming through it, ' demerit is another principle on which is based their rest being in the same relation to them as a tree to a traveller who sits under it. Ether has the property of pervading all space (both *loka* the universe which is filled by ' merit ' ' demerit, etc. and *aloka*, the Void, which contains only ether), and of making room for atoms and souls

Soul is described in a manner that strongly reminds us of the Vedānta. It is in essence pure intelligence *cetanā*, characterised by the property of energy *upayoga*, but in course of time it suffers infection (*āsrava*) from foreign matter or material "work (*diśaya karma*) On its

¹ Much information on these subjects will be found in the *Bhāgavati* vi etc. *Umasvāti's Tattvartha sūtra bhāṣya* bks 11-15 the numerous *kāśīya* *śāstra* and *sangraha* s of other Jain authors and Colebrooke's *Miscellaneous Essays* new edition vol II p 19 *et seq*

² See *Tattvartha sūtra bhāṣya* bk II. *Kundakunda's Pancastikāya samaya* s *ra*, with commentary (Bombay edition 1904) *Jaina tattvādarśa* (Hindi edition p 20 *et seq*) etc

relations to this foreign matter depend the soul's moods (*lāra*). Matter in contact with the soul causes a discoloration of its primitive translucence, which assumes the forms of passion, wrath, or error. Under the influence of these matter develops four moods of soul (*bhāva lāra*). When the matter in contact with the soul comes into active operation upon it, the mood is called *audayīa*. When this process ceases the mood is *auśasīka*. When the activity of matter is partly nascent and partly ceasing, the mood is *lāyopāśamīa*. When the foreign matter is being entirely dissipated, the mood is *lāyīa*. A fifth mood, in which the soul energises in its own essential purity without influence of matter is called *jāni amīa*¹. Throughout all these phases, however, the soul is strictly passive in relation to matter. It is an agent only in relation to its own modifications in these processes. Its salvation (*mukti, mokṣa*) consists in a total removal of these external influences and in the free exercise of its essential pure, absolute intelligence.

The soul's energy, *upajaya* takes the forms of 'knowledge' *jñāna*, and 'vision, *darśana*. The first consists of the definite apprehension of particular objects (*sa īdālpa*) the latter of indefinite apprehension or intuition of general ideas (*nirvikālpa*). In the course of time as matter defiles the soul it produces on it *jānāśaya lāra*, perverting its knowledge. On the partial dissipation of this *lāra* (*lāyopāśama*, see above) the soul by the exercise of the physical organs and the *manas* or thought organ obtains *matijñāna* or *abhinibodhika jñāna* in which it has an imperfect apprehension in the forms of individuality, of corporeal and incorporeal substances. When again this *lāra* is partially dissipated and the soul exercises the thought organ, it obtains *srutajñāna* an imperfect apprehension of corporeal and incorporeal substances in individual forms. When again this *lāra* is partially dispelled and the soul imperfectly apprehends corporeal substances only in individual forms, this is *atāthijñāna* (Prakrit *ohi nāra*,

¹ Cf the term *parīkṣa* on p. 75

see p 69) When this *Iaśma* is partially dispelled and the soul imperfectly apprehends concepts of corporeal substances in the minds of others in individual forms this is *manah parvāḥ jñāna*. When however this *Iaśma* is entirely dissipated, and the soul apprehends universally all corporeal and incorporeal substances in individual forms this is its essential "absolute knowledge," *Iśāla jñana*.

To the above definitions of Kaṇḍakunda and his commentators we append some remarks based on the Tattvārtha sūtra bhāṣya.

The Tattvārtha sūtra 1.13 groups together the functions of *mati*, *smṛti*, *samjñā*, *cintā*, and *abhinibhā* which Śaṅkara in loco distinguishes thus—*smṛti* is a resuscitation of a concept without the sight of the object which originally aroused it. *samjñā* is a resuscitation of the concept when the object is again seen, *cintā* (*tarka* or *vyūpti*) is the constant mental association of the *sādhya* or predicate of the syllogism with the *sādhana* or middle term, *abhinibhā* (*anumāna*) is the function of inference from the connection of the middle term with the subject of the syllogism. The process of *mati jñana* is analysed in the Tattvārtha sūtra 1.15 thus. After a mere indeterminate impression of the existence of the object, we have first *atāpaka*, i.e., a definite impression of generic quality in it, e.g., whiteness humanity. Next comes *idā* a process of inquiry starting from certain of the data already attained—e.g., an inquiry whether the white object is to be conceived specifically as a banner or a host of cranes, or whether the human being is a Kāṇḍakunda, etc. Then come *apāya* or *atāpaka*, in which we decide to accept the result of the inquiry as correct, and lastly *dhāraṇa* the final form in which the concept thus accepted is established in the mind for future use.¹

These definitions have an important bearing upon text, p. 18. There we have the terms *atāpaka* (the cognisance *ogginhat*) *idā* ('entered into inquiry

¹ See also *Pramāṇa naya tattvāloka* śloka:

Jñānacandra's commentary

perception), and *mati* (*mat j utter s i l i l l i t i ā ca t ā* "with the faculty of intelligence arising from perception, glossed as *ā l l i n i ā l l i ā j r ā l l i c e n ā r i ā t i ā p r ā l l i t a u t p a t t i ā j i l i l l i t i r i ā p u r i c c ā l e ā*).

Śrutajñāna is knowledge derived from the Scriptures or from the writings and teachings of the heads of the Church.¹

On the exact meaning of *anubhūti* controversy has raged. It may be broadly defined as a supernatural perception of visible objects which proceeds directly from the soul without the mediation of the bodily organs, it is congenital in gods and denizens of the hells and may be occasionally acquired by men and lower animals.

Kevalajñāna (see p. 75) is the unlimited knowledge of the saint in the highest stage of illumination extending over every class and phase of matter and spirit in the world.² It arises on the dissipation of the influences of the *mōḥa n ā j j u n ā d r a v ā r ā j ā d a r ā n ā c ā r ā y ā*, and *antarjñāna* (*larmas* (p. 51). For a short time the saint remains in bodily life while the force of his *āyik larma* constrains him to experience a last remnant of good *karma*. At length the *e* vanish and he attains *mōḥa* complete emancipation.

There is a similar series of the modes of 'vision. The soul contracts *dṛśanacaranjā karma* on the partial dissipation of this arises (1) *caljur-darśana* when the eye imperfectly apprehends in general forms corporeal substances (2) *acaljur darśana*, when there is imperfect apprehension in general forms of corporeal and incorporeal substances by means of the other physical organs or thought organ, and (3) *avallī darśana* when there is imperfect apprehension in general forms of corporeal substances. To *kevalajñāna* corresponds *kevala darśana*.

An important chapter of Jain epistemology is that dealing with the *Nayas* the various modes of ratiocination by which

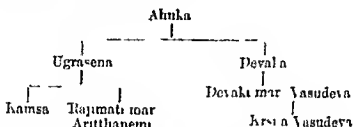
as contrasted with the higher or intuitive metaphysical knowledge, the thinker forms partially true conceptions of reality¹. They are based on the division of ideas (*artha*) into "generic concepts" (*sāmānya*, the common attribute constituting a class, yet really existent in the individuals of the class, such as substantiality, cognisability, etc.), and "particular concepts" (*viśeṣa*, distinguishing one individual from others of the same class). In the first or *naigama naya*, the thinker comprehends objects as characterised by both generic and particular concepts, without regard to the uniformity of the terms employed to denote the objects. In the second, or *saṃgraha naya*, he views the objects as essentially generic concepts, regarding particular concepts as implied in generic. The third or *vyavahāra naya*, is the reverse process of thought regarding the generic concepts as real only in so far as they are associated with the particular. In the fourth, or *vyūha naya*, the thinker conceives objects as existent solely in present time for it is only to such that we can attribute action relative to others, and hence reality. In the fifth or *śabda naya*, he regards the object denoted by terms of different grammatical form (*e.g.*, "jar, "pot, "jug") as the same. In the sixth, or *samabhirādhā naya*, on the contrary, he attaches a different idea to every synonym corresponding to its etymology; these verbal differences between synonyms, he argues, correspond to real differences between the objects denoted by the terms, similar to the difference between *ghata* (jar) and *paṭa* (cloth). In the seventh, or *camlhitā naya*, he regards the object, though expressed by a single term as real only in so far as it is performing the functions denoted by the term—*e.g.*, a jar (*ghata*) is real only in so far as it contains (*ghatānam*) water, for otherwise the term *ghata* might be applied equally well to the *ghāṭa*.

¹ These are discussed in the *Tattvārtha sūtra bhāṣya* and other commentaries on *Tattvārtha sūtra* 1.34 *et seq.* and in the *Pramāṇa naya tattvōlkaṣikā* vii. A good popular exposition is to be found in *Vinavavijaya's* *Nava karmika* with *Gambhīra* *vijaya's* commentary. The *Digambaras* differ somewhat in their explanation of the terms

ADDENDA

P 12 Note 3 On the dimensions of the *yajana* see Journ. Royal Asiatic Society, 1906, p 1011 ff

P 13, Note 3 The history of Arutthanemi is given in the Uttara-dhyayana xxi The relationship of the chief of these personages is as follows



See also p 67 After he had overthrown Kamsa Krishna put Ugrasena on his throne Afterwards, finding that the city of Mathura was being constantly attacked by Jarasandha Krishna founded the city of Dvaraka or Dvaravati (Bharavati), and settled the Yadu princes in it

P 24 Note 1 Bharata was the eldest son of Prabha, the first *Arthakara*, his residence was in Vindya or Ayodhya (not the classical town of that name)

P 47 It is possible that the word *sayā*, here translated "litter," denotes rather a car similar to the enormous vehicles which are used to convey images of gods in procession—for example, those of Puri and the southern temples

P 53 The *sind nāra* flower is the *Litea trifolia*, a variety of the *Litea nebulosa* with pale blue blossoms

P 63 Note 2 Nalakuvara, though several times mentioned is little more than a name in Sanskrit literature It is however, worth noting that he figures in Tibetan magic under the name *Narakuvara* and the Tibetan Kanjur contains a translation of a lost Sanskrit work styled *Malā yajsa senapati-narakuvara lalpa* "Ritual of the Great Fairy General Narakuvara," according to which he is the leader

of the army of his father *Vai ravana*. It is hard to say which is the more primitive form of the name and the Tibetan translators have added to the difficulty by rendering the word by *Gar i lan i coq* the excellent Dancer doubtless deriving *araṇu* from the root *ar* to dance. Whatever be the correctness of this etymology the Tantric attribute of dancing is appropriate in the circle of deities to which *Vai ravana* and his son belong for example *Kurukullā* the wife of *Kama leśa* or Cupid and hence a Tantric form of the classical *Rati* is also figured as a dancer.

P 70 Compare with this transformation the process described in the *Tiru i vai xxii*. When about to create the universe anew from himself *Vēnu* first assumes materiality without being as yet determined into formal and cogitable being (*a i r i*) and extends himself like a long rod then as a huge mass passes from the condition of primitive matter (*garutī*) into that of *al i* or *ḁ i l l i* from which the universe is evolved in accordance with *Sūkhya* doctrine.

P 118 The word *s i l i l i e* is glossed by Abh somewhat corruptly in the MS Brit Mus Or 3180 and 3181) as *s i l i l i i l i l i i s s o y a t s i p l a l i i t e l o k p r t t a*. *S s i l i l a* is apparently concocted to explain the Prakrit *s i l i l i e*. Dr Hoernle has suggested to me that the latter may represent the Sanskrit *jal* or *s i l l a* the well known *Batatis patte latī* or *Ipo l p t i* the tubers of which sometimes grow to the weight of 40 or 50 pounds. The form *s i l i l a c* which presupposes a Sanskrit *s i l l a l a c* he explains from the fact that *rgīla* is applied to the 1st race *tha long t l* has a secondary form *s r i l l i*. The word spelt *saṁjalā* is probably the *uṁjal* — i.e. the *Citull s i j a r i s* (*trapist* in the *Rajanyaharṭu* 1 498 of Apte's edition) the ordinary water melon commonly known as *tarb s*.

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vīj vīlīja 9

vī lūnā 118 107

Vālvappabhā (Vālvā prabha) 81

140

vā la 3 50

Vāhī (Vānī) 12 61

Vī yaggīne 93 101 130

vā nāja 129

vā ja a (vājanā) 10

Varadatte 60-1

vāra 71

Vār nāsi 96

vāra patla ugga ja 22

Vāratīae Vāratīe 80 93

Vardhamāna See Vāḥ vīre

vārṇāna ala 49

Vārsene 78-80